



# Religious Education

Wandsworth Council Agreed Syllabus 2006

**Religious Education**  
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## Statement from the Chairman of SACRE

It is as Chairman of the Agreed Syllabus Conference and Wandsworth SACRE that I once again have great pleasure in commending a revision of the Locally Agreed Syllabus for Religious Education. This Syllabus provides the statutory framework for the entitlement for religious education in all maintained schools in Wandsworth. Religious education makes a unique contribution to both the academic and personal development of pupils, but also most importantly in helping to understand fellow citizens who have a different religious persuasion. The original Agreed Syllabus and this revision is the final result of much dedicated effort. I am most grateful to members of the Agreed Syllabus Conference and our professional advisers, most particularly our consultant Mrs Pamela Draycott (Director of Professional Services, RE Today).

It should be emphasised that religious education is not about the transmission of any particular faith. It is not a substitute for the faith nurture of the home and faith community. It is about giving pupils opportunity to learn about the importance of the religious dimension of life, how it differs, and how for many millions of people, both in this country and throughout the world, religious faith is the motivating factor for their lives and behaviour.

A most important aspect is that pupils should appreciate that all the religions included in our Syllabus prescribe moral and ethical behaviour. It should serve as a counter balance to many unhealthy developments in modern society. Religious education therefore contributes not only to the spiritual and moral development of pupils, but it should make a major impact on cultural and social development, and personal, social, health and citizenship areas of the curriculum.

As my predecessor as Chairman of Wandsworth SACRE Mrs Colcott-James pointed out in the preface to the first edition of the Agreed Syllabus, it is important that all children growing up in our society should understand the facts about Christianity: it has shaped our history and our culture. Knowledge of its teaching and symbolism is also necessary to an understanding of much of our literature, poetry, music and art. In this country, we cannot properly understand who and what we are without knowledge and understanding of Christianity. It is, however, also of great importance that children grow to understand and respect various beliefs, whether they themselves have any faith or not. It is thus important that pupils learn about the other religions in the world. It is important that they should know about the fundamentals of each faith, rather than a watered down version, so they will be better equipped to converse with an enthusiastic adherent of a different faith.

Understanding about the faith of others should lead to respect and avoid the sort of confrontation in this area which so often denies tenets of the faiths that the disputing parties claim to represent.

During the process of revising the Syllabus we have taken into account good educational practice, the needs of pupils and the views of teachers. We have developed the Syllabus of 1995 and 2000 considering subsequent local and national initiatives. The changes that have been made have been in consultation with teachers, educational advisers and faith communities. During the period since our previous Syllabus was agreed there have been developments with regard to the curriculum as a whole (most recently with the primary and secondary strategies and thinking with regard to 14 to 19 education) and to RE in particular, most notably the production of the non-statutory National Framework for RE (QCA 2004). In the production of this Syllabus we have carefully considered the thinking behind this important development in RE nationally and related it to our local needs. I feel sure that the Syllabus will help teachers in their planning and delivery of this important area of the curriculum. We are fortunate to have so many dedicated and supportive teachers who care about their pupils and the academic progress that they make; and about the kind of people those pupils will become. We are immensely grateful to all teachers for their dedicated service.

Councillor Professor B.N.C. Prichard, C.B.E.  
Chairman of Wandsworth Standing Advisory Council on Religious Education  
and of the Agreed Syllabus Conference.

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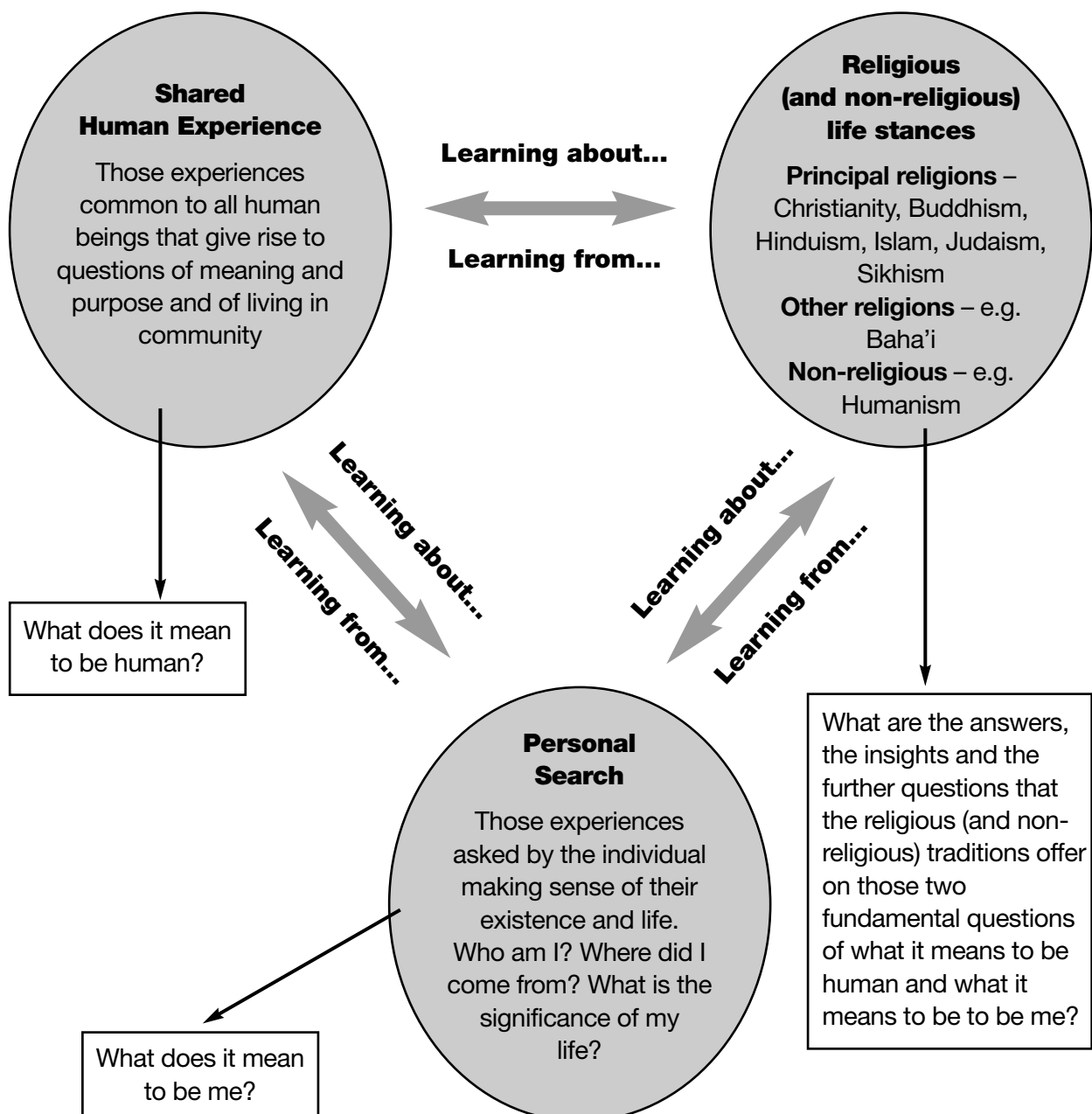
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# Religious Education in the curriculum

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## 1.1. The importance of religious education

Religious education (RE) provokes challenging questions about the ultimate meaning and purpose of life, beliefs about God, the self and the nature of reality, issues of morality (right and wrong) and of what it means to be human. Through RE learners develop knowledge and understanding of Christianity, other principal religions, other religious traditions and other world views that offer answers to questions such as these. It offers opportunities for personal reflection and spiritual development. It enhances pupils' awareness and understanding of religions and beliefs, teachings and practices and forms of expression as well as the influence of religion on individuals, families, communities and cultures.



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# Religious Education in the curriculum

RE encourages learners to learn from different religions, beliefs, values and traditions while exploring their own beliefs and questions of meaning. It challenges learners to reflect on, consider, analyse, interpret and evaluate issues of truth, belief, faith and ethics and to communicate their responses.

RE encourages learners to develop their sense of identity and belonging. It enables them to flourish as individuals within their communities and as citizens in a pluralistic society and global community. RE has an important role in preparing learners for adult life, employment and lifelong learning. It enables them to develop respect for and sensitivity to others, in particularly those whose faith and beliefs are different from their own. It promotes awareness and enables learners to combat prejudice.

## 1.2 Supporting the values of the school curriculum

RE actively promotes the values of truth, justice, respect for all and care for the environment. It places specific emphasis on:

- learners valuing themselves and others;
- the role of the family and the community in religious belief and activity;
- the recognition of and celebration of diversity in society through understanding similarities and differences;
- sustainable development of the earth through respect for and care of the environment.

RE also recognises the changing nature of society, including changes in religious practice and expression, and the influence of religion in local, national and global contexts.

## 1.3 Supporting the aims of the school curriculum

*Aim 1: The school curriculum should aim to provide opportunities for all pupils to learn and achieve.*

RE planned and delivered in accordance with this Locally Agreed Syllabus should be stimulating, interesting and enjoyable. The knowledge, skills and understanding outlined and the breadth of study provided are aimed at promoting the best possible progress, attainment and achievement for all learners. RE promotes an enquiring and a reflective approach to living and learning.

*Aim 2: The school curriculum should aim to promote pupils' spiritual, moral, social and cultural development and prepare all pupils for the opportunities, responsibilities and experiences of life.*

RE has a significant part to play in the promotion of spiritual, moral, social and cultural development (see pages 10 and 11). At the heart of this Locally Agreed Syllabus is a focus on developing understanding of and encouraging reflection on personal development by enabling learners to appreciate their own and others' beliefs, practices and cultures. The knowledge, skills and understanding outlined and the breadth of study provided encourages learners to consider significant questions about living and learning related to their own and other's experience of religion in the world.

## 1.4 Every Child Matters

Every Child Matters (Change for Children 2004) outlines five key entitlements for children. To:

1. Be healthy
2. Stay safe
3. Enjoy and achieve
4. Make a positive contribution (to society)
5. Achieve economic well-being

Religious education makes a positive contribution to each of these entitlements. At points through this syllabus specific reference is made to its implications and contribution towards the outcomes of Every Child Matters (ECM) as exemplars of the links. Schools should take this into consideration in their planning and development of the subject area. (See also section 4.8)

## 1.5 The purpose of the Locally Agreed Syllabus (2006)

This Locally Agreed Syllabus has four key purposes, which mirror those outlined in the National Curriculum.

1. **To establish an entitlement.** This Locally Agreed Syllabus endorses the entitlement of all learners to receive high quality RE as part of their educational and personal development. This entitlement contributes to their developing knowledge, skills and understanding and attitudes towards life and living. These are necessary for learners' self-fulfilment and development as active and responsible citizens.
2. **To establish standards.** This Locally Agreed Syllabus sets out expectations for learning, achievement and attainment. It establishes standards for the performance of all learners in RE and helps learners and teachers set targets for improvement and evaluate progress towards them.
3. **To promote continuity and coherence.** This Locally Agreed Syllabus seeks to provide the bedrock for a coherent curriculum for all learners from Foundation Stage through to the end of compulsory schooling and into the Sixth Form. It helps the transition of learners between schools and phases of education and provides a foundation for further study and life-long learning.
4. **To promote public understanding.** This Locally Agreed Syllabus aims to increase public understanding of, and confidence in, the work of schools in religious education across the Borough by providing an agreed focus for teaching and learning. It provides for parents, faith community members and all those interested in what is happening in our schools with regard to RE a basis for a shared understanding of the importance of RE as part of the educational process.



# Religious Education in the curriculum

## 1.6 The legal position

RE must be taught to all registered pupils in maintained schools, including those in the sixth form, except to those withdrawn by their parents<sup>1</sup>. This requirement does not apply to nursery classes in maintained schools but Reception aged children must receive their entitlement to RE in accordance with this Syllabus (see pages 19-26. Foundation Stage and Reception).

RE is a component of the basic curriculum, to be taught alongside the National Curriculum in all maintained schools. In all maintained schools in this Borough, other than voluntary aided schools with a religious character, it must be taught according to this Locally Agreed Syllabus<sup>2</sup>.

The Education Act of 1996 states that all Locally Agreed Syllabuses must reflect the fact that the religious traditions in Great Britain are in the main Christian, whilst taking account of the teachings and practices of the other principal religions represented in Great Britain. The Syllabus achieves this by requiring that Christianity is focused on across each Key Stage or phase of education and that other religions are also addressed appropriately (see Section 1.8). The principal religions represented in Great Britain are taken as being Christianity, Buddhism, Hinduism, Islam, Judaism and Sikhism. In addition, this Syllabus allows for the study of other religions, e.g. Baha'i and of the non-religious life stance of Humanism, as appropriate to the ages and backgrounds of the learners.

A Locally Agreed Syllabus must be reviewed at least every five years. This syllabus was launched in the early summer term of 2006 to come into force from September 2006 for a five year period, i.e. until the end of the summer term 2011. Schools need to bear this in mind in their development planning for the subject area. It replaces the previous Locally Agreed Syllabus for RE for the London Borough of Wandsworth (2001).

RE should be provided for all learners in special schools, unless withdrawn by their parents, 'in as far as it is practicable'. This may mean for example selecting material, content and approaches from a different Key Stage, or cutting down on the amount of content to allow learners to fully access the material that is covered in the time available (see section 4.8). Specific advice about what 'as far as is practicable' means within the particular special school setting can be sought from the Education Department at Wandsworth Council.

## 1.7 Aims for RE

Religious education seeks to help learners learn about (AT1) and learn from (AT2) religion. It aims to develop a knowledge and understanding of religious insights, beliefs and practices so that learners are able to explore, reflect upon and continue in or come to their own beliefs and develop an understanding of and respect for the beliefs of others. By enabling learners to do this RE is contributing to the educational process and providing opportunities for their spiritual, moral, social and cultural development to take place. The aims of RE and how those aims are achieved through learning about (AT1) and learning from (AT2) religion are specified in more detail in section 2.1, 2.2 and 2.3.

<sup>1</sup> The legal requirements for teaching RE are set out in the Education Act 1996 and School Standards and Framework Act of 1998. Parents have the right to withdraw their child(ren) from the whole or part of the RE curriculum. (This right goes back to 1944 when Religious Instruction was provided in all schools.)

<sup>2</sup> See the School Standards and Framework Act of 1998 for variations on this requirement.

## 1.8 Age group focus

This Locally Agreed Syllabus sets out what learners should study in RE from the ages of 3 to 19. It is organised in three age-group sections:

- Foundation Stage (ages 3 to 5)
- Key Stages 1, 2 and 3 (ages 5 to 7, 7 to 11, 11 to 14)
- Key Stage 4 and Post 16 (ages 14 to 19).

How the National Curriculum general teaching requirements relate to RE in accordance with this Locally Agreed Syllabus are included in Section 4.b.

The programmes of study outlined in this syllabus describe the essential experiences which learners should have at each phase of their education. They deal with the essentials of what should be experienced and provide the framework from which schools can develop their own schemes of work. In themselves they are not schemes of work; they outline what should be taught not how to teach it. That is quite rightly the responsibility of teachers in schools. The QCA schemes of work for religious education (2005 available as web-publication only) provide some very useful ideas for developing schemes of work which schools, should they wish to use, can adapt to meet the requirements of this agreed syllabus.

### **Foundation Stage/Nursery (ages 3 to 5)**

Curriculum guidance for the foundation stage (QCA 2000) sets out expectations of what children should learn to meet the early learning goals through a focus on different areas of learning. This syllabus highlights some of the opportunities provided by RE to support learning and spiritual, moral social and cultural development in the early years drawing on the foundation stage guidance, areas of learning and early learning goals.

### **Key Stages 1, 2 and 3 (ages 5 to 14)**

This syllabus follows the same format as the National Curriculum programmes of study<sup>3</sup> with sections covering 'knowledge, skills and understanding' and 'breadth of study'<sup>4</sup>.

- **Knowledge, skills and understanding** – identify the key aspects of learning in religious education. These are described as AT1 'learning about religion' and AT2 'learning from religion'.
- **Breadth of study**

The knowledge, skills and understanding of AT1 learning about religion and AT2 learning from religion are developed through the 'breadth of study' which has three elements:

<sup>3</sup> The Education Act 2000 defines a programme of study as the 'matters, skills and processes' that should be taught to pupils of different abilities and maturities during the key stage.

<sup>4</sup> 'Breadth of study' is defined as the context, activities, areas of study and range of experiences that pupils encounter at and across different key stages.

# Religious Education in the curriculum

## ● Religious (and non-religious) life stances

Christianity should be studied throughout each of Key Stages 1, 2 and 3. The other principal religions represented in Great Britain (Buddhism, Hinduism, Islam, Judaism and Sikhism) should also be studied so that by the end of the Key Stage 3 pupils have encountered all of these five principal religions in sufficient depth. This Syllabus does not specify at which Key Stage particular religions should be focused on. It does however specify the following:

Key Stage 1 Christianity plus at least one other principal religion

Key Stage 2 Christianity plus at least two other principal religions

In addition by the time pupils complete their primary education they should have had some opportunity to develop a basic understanding of any of the other principal religions not made a focus in either Key Stage 1 or Key Stage 2.

Schools may also provide an appropriate focus on other religions, such as Baha'i, and of non-religious life-stances, such as Humanism.

Key Stage 3 Christianity plus at least three other principal religions

In addition by the time pupils complete their compulsory education they should have had some opportunity to deepen their knowledge and understanding of the other principal religions not a focus for study in Key Stage 3. Schools should consider this when deciding on principal religions to be studied across Key Stage 3 and into Key Stage 4.

Schools may also provide an appropriate focus on other religions, such as Baha'i and of non-religious life-stances, such as Humanism.

Across Key Stages 1, 2 and 3 it is essential that RE enables pupils to share their own beliefs, viewpoints and ideas without embarrassment or ridicule. (See dealing with controversial issues in the RE classroom in Section 4). They should also be given opportunities to study how religions relate to each other, recognising both similarities and differences within and between religions.

## ● Themes

The themes outlined in this Syllabus provide the context for AT1 learning about religion and AT2 learning from religion. The themes may be taught separately or combined. The organisation of how religions are taught in relation to these themes is the decision of the school. Religions may be taught systematically, thematically or a mixture of these two approaches. However the themes are addressed and the religions focused on the knowledge, skills and understanding should be covered in sufficient breadth and depth.

## ● Experiences and opportunities

Pupils should be provided with a range of experiences and opportunities that enrich and broaden their learning in RE. These include, for example, being given opportunity to visit places of worship, listen and respond to visitors from local faith communities, use a variety of ways of expressing their understanding (art, music, drama, etc), discuss and share their own ideas and use ICT as a 'learning tool' in RE.

# Religious Education in the curriculum

## Post 14 Phase (Key Stage 4 and 16-19 – ages 14 to 19)

This Syllabus sets out an entitlement for all pupils and students to study RE across Key Stage 4 and into the Sixth Form.

**Key Stage 4:** This Syllabus lays down that all pupils aged 14 to 16 have an entitlement to follow an accredited course in RE. There is no legal requirement that pupils following this course must sit public examinations but this Syllabus urges schools in the London Borough of Wandsworth to give pupils the opportunity they deserve to have their learning in the statutory curriculum subject of religious education accredited.

The course(s) followed should have a 'Religious Studies' title (e.g. GCSE full or short course) and/or other approved courses that require a substantial study of religion and ethics. If pupils are following a GCSE course (full or short), to meet the requirements of this Syllabus they should study Christianity plus at least one of the other principal religions represented in Great Britain.

Schools should be aware of the requirement laid out on page 8 that by the time learners have completed their compulsory education they should have had some opportunity to deepen their knowledge and understanding of the other principal religions not a focus for study in Key Stage 3. Schools should consider this when deciding on principal religions in addition to Christianity to be studied across Key Stage 3 and into Key Stage 4.

**Post 16:** All students in the Sixth Form aged 16 to 19 have an entitlement to receive RE as part of their curriculum experience. That learning could be through working towards an accredited course such as GCSE A or AS courses in Religious Studies. Students following such courses are deemed to be meeting the requirements of this Syllabus providing that the study includes some element of cross-faith understanding. If not following an accredited course the school should organise RE so that students have appropriate opportunities across each year to address issues of religious, moral and ethical concern and they should plot the entitlement they offer to students. The entitlement could be offered through for example General Studies, a 'core curriculum, and/or specific RE days (at least one per year).

## 1.9 Time for RE

This syllabus is based on the expectation that schools would devote 5% of curriculum time to its implementation. Following this guideline schools should provide the following minimum hours to RE during Key Stages 1 to 4.

Key Stage 1: 36 hours per year                      Key Stage 3: 45 hours per year

Key Stage 2: 45 hours per year                      Key Stage 4: 40 hours per year.

In the post sixteen phase of education it is essential that schools allow sufficient time for students to follow the specified programmes of study. Tokenism should be avoided. SACRE recommends that approximately 20 hours per year are allocated in order to meet the requirements of the specified programmes of study.

# Religious Education in the curriculum

## 1.10 Skill and attitude development in RE

RE contributes to helping pupils develop general educational skills which support their learning. Schools should take sufficient notice of these skills when planning appropriate activities and tasks to engage pupils in their RE learning.

- **Investigation** - asking questions, information gathering, evidence
- **Interpretation** - understanding meaning and symbolism, religious language, suggest meaning
- **Reflection** - feelings, relationships, experience, ultimate questions, beliefs and practices
- **Empathy** - consideration (thoughts, feelings, experiences, attitudes, beliefs and values of others), imagination and identification (feelings such as love, wonder, forgiveness and sorrow), see through another's eyes
- **Evaluation** - debate (with reference to evidence and argument), "weighing up" (self-interest, other's interests, religious teaching, individual conscience), seeing "both sides of the argument"
- **Analysis** - distinguishing between opinion, fact and belief, features of different religions
- **Synthesis** - linking features of religion together in a coherent pattern, connecting different aspects of life
- **Application** - making associations (religions, individual, community, national, international)
- **Expression** - explaining (concepts, rituals, practices), identifying and articulating matters of conviction and concern, responding to religious issues

Religious education encourages pupils to develop positive attitudes to learning and to the beliefs, practices and values of others. **Tolerance** is a virtue displayed when a person feels strongly about an issue and meets someone who has a different view. The following four attitudes are essential for tolerance and good learning in RE and should be developed across each stage or phase of education:

- **Self-awareness** (ECM 2 & 4) which includes pupils:
  - feeling confident about their own beliefs and identity and sharing them without fear of embarrassment or ridicule;
  - developing a realistic and positive sense of their own religious, moral and spiritual ideas;
  - developing a set of values by which to live and a positive approach to life;
  - recognising their own uniqueness as human beings and affirming their self-worth;
  - becoming increasingly sensitive to the effect of their ideas and behaviour on other people.

- **Respect for all** (ECM 3 & 4) which includes pupils:
  - developing skills of listening and a willingness to learn from others, even when others' views are different from their own;
  - being ready to value difference and diversity for the common good;
  - appreciating that some beliefs are not inclusive and considering the issues that this raises for individuals and society;
  - being prepared to recognise and acknowledge their own bias;
  - being sensitive to the feelings and ideas of others.
- **Open-mindedness** (ECM 2, 3 & 4) which includes pupils:
  - being willing to learn and gain new understanding;
  - listening to and considering the views of others, disagreeing with courtesy and respectfully (without belittling or abusing others) about religious, moral and spiritual questions;
  - being willing to go beyond surface impressions, considering evidence and argument;
  - distinguishing between opinions, viewpoints and beliefs in connection with issues of conviction and faith.
- **Appreciation and wonder** (ECM 1, 3, 4 & 5) which includes pupils:
  - developing their imagination and curiosity;
  - recognising that knowledge is bounded by mystery;
  - appreciating the sense of wonder and awe at the world in which we live;
  - developing their capacity to respond to questions of meaning and purpose in reflective ways.

RE does not seek to urge religious beliefs on pupils or compromise the integrity of their own, or the teacher's faith position, by promoting one religion over another. However, it does seek to encourage pupils to learn from religion things that will promote their own spiritual development and contribute to their own framework for decision making, life and living. RE is not the same as collective worship which has its own place within the life of the school. (The SACRE's guidance on developing collective worship in schools stands alongside this syllabus and schools are strongly recommended to use it as a basis for their development of collective worship (see SACRE Occasional Paper 3: Collective Worship: Guidance for Wandsworth Schools))

# Religious Education in the curriculum

## 1.11 Learning across the curriculum: the contribution of RE

This section sets out in general terms how RE can promote learning across a number of areas and dimensions of the school curriculum.

### 1. Promoting spiritual, moral, social and cultural development through RE (ECM 1-5):

These four areas of this important dimension of the development of pupils are inter-related and there is overlap between them.

RE provides opportunities to promote spiritual development (ECM 2, 3 & 4) through, for example:

- discussing and reflecting on key questions of meaning and truth such as the origins of the universe, life after death, good and evil, beliefs about God and values such as justice, honesty and truth;
- learning about and reflecting on important concepts, experiences and beliefs that are at the heart of religious and other traditions and practices;
- considering how beliefs and concepts in religion may be expressed through the creative and expressive arts and related to the human and natural sciences, thereby contributing to personal and communal identity;
- considering how religions and other world views perceive the value of human beings, and their relationships with each other, the natural world, and with God;
- valuing relationships and developing a sense of belonging;
- developing their own views of religious and spiritual issues.

RE provides opportunities to promote **moral development** (ECM 2, 3, 4 & 5) through, for example:

- enhancing the values identified with the National Curriculum, particularly valuing diversity and engaging in issues of truth, justice and trust;
- exploring the influence of family, friends and media on moral choices and how society is influenced by beliefs, teachings and sources of religious authority such as sacred texts or religious leaders;
- considering what is of ultimate value to pupils and believers through studying the key beliefs and teachings from religion, and as appropriate non-religious life stances, about values and ethical codes of practice;
- studying a range of ethical issues, including those that focus on justice, to promote racial and religious respect and personal integrity;
- considering the importance of rights and responsibilities and developing a sense of conscience;
- considering what is 'right' and 'wrong' and how we know.

# Religious Education in the curriculum

RE provides opportunities to promote **social development** (ECM 1, 2, 3 & 4) through, for example:

- considering how religious and other beliefs lead to particular decisions, actions and concerns;
- investigating social issues from religious perspectives, recognising the diversity of viewpoints within and between religions as well as the common ground between religions;
- articulating pupils' own and others' ideas on a range of contemporary social issues;
- developing ways of working together to consider and explore issues of religious and spiritual concern.

RE provides opportunities to promote **cultural development** (ECM 2, 3, 4 & 5) through, for example:

- encountering people, literature, the creative and expressive arts and resources from differing cultures;
- considering the relationship between religion and cultures and how religions and beliefs contribute to cultural identity and practices;
- promoting racial and interfaith harmony and respect for all, combating prejudice and discrimination, contributing positively to community cohesion and promoting awareness of how inter-faith and inter-cultural co-operation can support the pursuit of the common good.

## 2. Promoting personal, social and health education (PHSE) and citizenship through RE (ECM 1-5):

Curriculum 2000 lays out requirements (advisory and statutory) with regards to personal, social and health education (PSHE) and citizenship. **Religious education delivered in accordance with this Syllabus should not be regarded as synonymous with either of these areas.** It is however linked and through RE knowledge, skills and attitudes can be developed which support and contribute to these areas of the curriculum. RE taught in accordance with this Syllabus enables pupils to begin to understand, value and respect people of different beliefs, ethnicity and cultures as well as encouraging them to consider moral and ethical frameworks which underpin personal choices and behaviour.

**PHSE** – RE plays a significant role in promoting PHSE through, for example, pupils developing:

- confidence and responsibility and making the most of their abilities by learning about what is fair and unfair, right and wrong and being encouraged to share their opinions;
- a healthy, safer lifestyle by learning about religious beliefs and teachings on drug use and misuse, food and drink, leisure, relationships and human sexuality, learning about the purpose and value of religious beliefs and sensitivities in relation to sex education and enabling pupils to consider and express their own views, taking account of the teaching that the body is a gift from God;



# Religious Education in the curriculum

- good relationships and respecting the differences between people by learning about the diversity of different ethnic and religious groups and the destructive power of prejudice, challenging racism, discrimination, offending behaviour and bullying, being able to talk about relationships and feelings, considering issues of marriage and family life and meeting and encountering people whose beliefs, views and lifestyles are different from their own.

**Citizenship** – RE plays a significant role in promoting citizenship through, for example pupils:

- developing knowledge and understanding about the diversity of national, regional, religious and ethnic identities in the United Kingdom and the need for mutual respect and understanding;
- thinking about topical spiritual, moral, social and cultural issues including the importance of resolving conflict fairly;
- exploring the rights, responsibilities and duties of citizens locally, nationally and globally;
- justifying and defending orally, and in writing, personal opinions about issues, problems and events.

### 3. Promoting key skills through RE:

RE provides opportunities for pupils to develop the key skills of:

- **communication** through developing a broad and accurate religious vocabulary, reading and responding to a range of written and spoken language (including sacred texts, stories, poetry, prayers, liturgy and worship), communicating ideas using the creative and expressive arts, talking and writing with understanding and insight about religious and other beliefs and values, reflecting critically on ultimate questions of life, using reasoned arguments;
- **application of number** through calendrical reckoning, collecting, recording, presenting and interpreting data involving graphs, charts and statistical analysis;
- **information technology** through using CD-ROMs and the internet selectively, researching information about religions and beliefs, teaching and practices, using e-mail to communicate and analyse information with people of differing beliefs and cultures, using spreadsheets and databases to handle and present data relevant to the study of religious education;
- **working with others** through sharing ideas, discussing beliefs, values and practices, collaborating with each other and developing respect and sensitivity;
- **improving own learning and performance** through setting targets as part of RE development, reviewing their achievements and attainment and identifying ways to improve their own work;
- **problem solving** through recognising key issues to do with religious belief, practice and expression, interpreting and explaining findings and making personal decisions on religious issues (for example, considering their own and religious ideas on good and evil), ethical dilemmas and priorities in life.

## 4. Promoting other aspects of the curriculum through RE:

RE provides opportunities to promote:

- **thinking skills** through helping pupils to research, select, interpret and analyse information from religious traditions, reflect and question their own views and ideas and those of others and communicate their ideas in a variety of ways: through enabling pupils to reflect appropriately on how they learn (metacognition) (ECM 3);
- **financial capability** through considering the responsible use of money, the importance of giving and the ethics of wealth, debt, poverty, gambling, business and investment (ECM 4 & 5);
- **creativity and culture** through considering the scope of human nature, sources of inspiration and discovery, connections between beliefs, values and forms of artistic expression, appreciating the value of cultural distinctiveness and reflecting on beauty, goodness and truth in creative and expressive arts (ECM 3 & 4);
- **education for racial equality and community cohesion** through studying the damaging effects of xenophobia and racial stereotyping, the impact of conflict in religion and the promotion of respect, understanding and co-operation through dialogue between people of different faiths and beliefs (ECM 3 & 4);
- **effective contribution to scientific, medical and health issues** through exploring philosophical and ethical questions of the origin, purpose and destiny of the cosmos and life within it, exploring the nature of humanity and human interactions with the world, exploring developments in genetics and medicine and their application and use and exploring concepts of health and well-being and their promotion (ECM 1, 3 & 4);
- **links to employment, vocations and work-related learning** through a focus on individual sense of purpose and aspirations in life, and through considering the appropriateness and relevance of RE to a wide range of employment opportunities and the development of spiritual and ethical issues linked to the world of work (ECM 3, 4 & 5);
- **education for sustainable development** through helping pupils to consider the origins and value of life, the importance of looking after the environment and studying the ways in which religious beliefs and teachings have influenced attitudes to the environment and other species (ECM 3, 4 & 5).

# Religious Education in the curriculum

## 1.12 RE and the general teaching requirements

This section outlines the particular contribution RE can make to the general teaching requirements of the National Curriculum current at the time of the commencement of this Syllabus. (ECM 3, 4 & 5) These are included in more detail in Section 4.

### RE and inclusion

RE can make a significant contribution to inclusion, particularly in its focus on promoting respect for all. This syllabus contains many references to the role of RE in challenging stereotypical views and appreciating, positively, difference in others. All pupils need to be given appropriate opportunities to consider the impact of people's beliefs on their own actions and life-style.

Effective inclusion involves teaching a lively, stimulating RE curriculum that:

- builds on and is enriched by the different experiences pupils bring to RE;
- meets all pupils' learning needs, including those with learning difficulties or who are the most able (gifted and talented) in RE, pupils for whom English is an additional language, pupils from all religious backgrounds, pupils from non-religious backgrounds, and pupils from a wide range of ethnic groups and diverse family backgrounds.

To overcome any potential barriers to learning in RE, some pupils may require:

- support to access text, such as through prepared tapes, particularly when working with significant quantities of written materials or at speed;
- help to communicate ideas through methods other than extended writing, where this is a requirement. For example, pupils may demonstrate their understanding through speech or the use of ICT;
- a non-visual way of accessing sources of information when undertaking research in aspects of RE, for example using audio materials.

### RE and personalised learning

Personalised learning is about tailoring education to individual need, interest and aptitude so as to ensure that every pupil achieves and reaches the highest standards possible – it is a philosophy towards learning and teaching that ensures that the child is at the heart of the process and is embedded within the focus of Every Child Matters. It involves the teacher in providing good quality whole class and group activities differentiated to the learning needs of pupils. Engaging pupils in their learning about religion and allowing them to respond personally as they learn from their experiences within RE is at the heart of high quality RE.

## **RE and meeting the learning needs of all pupils (differentiation)**

Providing a curriculum which meets the needs of the pupils for whom it is intended, which takes account of their existing knowledge and understanding, extends and develops their capabilities is axiomatic to good teaching. The planning, delivery and assessment of religious education should take this into account.

Differentiation in religious education should be based upon providing:

- tasks that enable pupils to draw from personal experiences and the knowledge and understanding which they bring with them;
- tasks that are clearly relevant to the needs of each pupil and appropriate to his/her abilities, taking particular account of special educational needs, including the most able pupils (gifted and talented), or pupils with physical or other disabilities;
- a common task that offers sufficient scope for each pupil to demonstrate achievement to his/her full potential so that teachers can differentiate according to outcome.
- setting appropriate tasks for the differing needs of pupils.

When setting tasks teachers should take account of:

- the nature of the task/tasks to be undertaken and the level of challenge the task requires;
- the learning outcomes that underpin the activity;
- the requirement to provide a range of teaching and learning strategies to meeting different learning styles;
- the opportunities for a full range of outcomes taking account of different abilities, learning styles/preferences, etc.

(See also section 4.8)

## **Religious Education and the use of language**

RE makes an important contribution to pupils' use of language by enabling them to:

- acquire and develop a specialist vocabulary;
- communicate their ideas with depth and precision;
- listen to the views and ideas of others, including people from religious traditions;
- be enthused about the power and beauty of language, recognising its limitations;
- develop their speaking and listening skills when considering religions, beliefs and ideas and articulating their responses;

# Religious Education in the curriculum

- read, particularly from sacred texts, as appropriate;
- write in different styles, such as poetry, diaries, extended writing and the synthesis of differing views, beliefs and ideas;
- evaluate clearly and rationally, using a range of reasoned, balanced arguments.

(ECM 3 & 4)

## **Religious education and the use of information and communication technology (ICT)**

RE makes an important contribution to pupils' use of ICT by enabling them to:

- make appropriate use of the internet or CD-ROM sources to investigate, analyse and evaluate different aspects of religious beliefs and practices, ultimate questions and ethical issues.
- use e-mail or video conferencing to communicate and collaborate with individuals in different locations, enabling associations to be made between religions and individual, national and international life;
- use multi-media and presentation software to communicate a personal response, the essence of an argument or as a stimulus for discussion;
- use writing-support and concept-mapping software to organise thoughts and communicate knowledge and understanding of the diversity of belief and practice within and between religious traditions;
- use equipment such as digital cameras and digital video to bring authentic images into the classroom to support discussion and reflection, and to enhance understanding of the impact of religious beliefs and practices on the lives of local individuals and faith communities.
- the use of ICT within RE should support RE learning objectives;
- teachers should be aware of and implement the school's safety policy with regard to using the internet and CD-ROM sources and should think carefully about the purpose of the tasks, the resources and information drawn on and the potential outcome of such work.

(ECM 3, 4 & 5) (See also Section 4.15 for a list of websites useful for RE)

## 1.13 Some abbreviations

<b>ASC</b>	Agreed Syllabus Conference – group set up by the SACRE to review and produce the Locally Agreed Syllabus for Religious Education
<b>AT1/AT2</b>	Attainment Target One – learning about religion and Attainment Target Two – learning from religion – provide the focus for progression within the RE curriculum and indicate two important elements of the subject, namely developing knowledge and understanding of religion (practices, festivals, sacred writings, worship etc) and considering the significance of religious practice, reflecting on application and what it means for them (irrespective of religious or non-religious affiliation).
<b>ECM</b>	Every Child Matters (Change for Children 2004) – outlines 5 key entitlements for all children
<b>LA</b>	Local Authority
<b>LAS</b>	Locally Agreed Syllabus for Religious Education – statutory document on which schools base the religious education experience of their pupils. The document is the equivalent of the National Curriculum documents for English, Maths, Science, History etc.
<b>Pbuh</b>	Peace be upon him – an English translation of the ‘honorific’ used by Muslims to show respect to the Prophet Muhammad (pbuh). It is used in this syllabus but its use does not assume a faith stance for any reader or user.
<b>RE</b>	Religious Education – statutory subject area – must be provided for all pupils/students ‘on the school roll’ i.e. Reception to Post 16
<b>SACRE</b>	Standing Advisory Council on Religious Education – statutory body – advises the Local Authority on matters pertaining to religious education and collective worship
<b>SMSC</b>	Spiritual, moral, social and cultural development – at the heart of the learning and teaching process. RE makes a significant contribution to these dimensions of personal development.



## 2.1 The basis of RE 3 to 19

RE, although not a statutory requirement (until the reception class) in maintained primary school nurseries has much to offer in terms of providing stimulus for the areas of learning and contributing to helping children achieve the early learning goals. It contributes significantly to children's spiritual, moral, social and cultural development both through its content and through the approaches taken to encourage children to learn about and learn from religion. (see section 2. 4 below.)

Across Key Stages 1 to 3, RE should be delivered in line with the aims, attainment targets and purposes of this syllabus as mentioned in section 1.7 and laid out through the knowledge, skills and understanding and breadth of study programmes for each Key Stage (see sections 2.5 – Key Stage 1, 2.6 – Key Stage 2 and 2.7 – Key Stage 3.

The focus for RE for those in the 14 to 19 age range is set out in section 2.8. Whilst having the same aims, attainment targets and purposes as outlined in section 1.7 these are to be achieved by schools providing appropriately for the knowledge, skills and understanding and breadth of study required as laid out in section 2.8.

### **RE aims to:**

- **help pupils develop knowledge, skills and understanding of religion – to learn about religion;**
- **enable pupils to explore, continue in or come to their own beliefs and to respect the right of others to hold beliefs different from their own – to learn from religion.**

These aims are focused on through the two attainment targets for RE laid out below in section 2.2.

## 2.2 Learning about religion (AT1) and Learning from religion (AT2)

**AT 1 Learning about religion** includes developing knowledge, skills and understanding relating to the study of religion as an important and influential aspect of life and living.

It includes enquiry into, and the investigation of, the nature of religion, its beliefs, teachings and ways of life, sources of authority, practices and forms of expression. It includes developing skills of interpretation, analysis and explanation. Pupils learn to communicate their knowledge and understanding of 'ultimate questions'<sup>1</sup> and ethical issues. It covers pupils' knowledge and understanding of individual religions and how they relate to each other as well as the study of the nature and characteristics of religion. Schools may choose how to organise the study of religions – systematically, thematically or a mixture of the two approaches depending on the needs of the pupils.

<sup>1</sup> 'Ultimate questions' refer to key issues and ideas expressed through questions such as 'Is God real?', 'Why are we alive?', 'Do good and evil exist?' and 'Why do people suffer?'. These are powerful and significant questions that light at the heart of effective RE (see diagram page 1).



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**AT2 Learning from religion** includes developing reflection on, and response to, their own and others' experiences in the light of their learning from religion. It includes developing skills of application, interpretation, empathy and evaluation. Pupils learn to develop and communicate their own ideas and to appreciate the views of others even when they might disagree with them.

AT1 focuses on the factually based, knowledge and understanding enriching element of RE. AT2 encourages developing in pupils the capacity and skill to respond thoughtfully to and evaluate what they learn about religion. Effective learning and teaching in RE requires both learning about and learning from religion. Pupils are unlikely to learn effectively from religion if they have an inadequate knowledge and understanding base. To learn fully about religions pupils need to be involved in forming their responses to what is being taught.

These attainment targets are explained further and related to each of Key Stages 1 to 4 and into the Sixth Form.

RE for children aged 3 to 5 (Foundation Stage, including Nursery) should have elements of the study of religion linked to the areas of learning and the early learning goals of the Foundation Stage curriculum.

### 2.3 Developing RE

In fulfilling the aims of RE the experience which pupils have in schools should help them to develop:

- an understanding of the influences of beliefs, values and traditions on individuals, communities, societies and cultures;
- the ability to make reasoned and informed judgements about religious and moral issues with reference to the teachings of the principal religions and ethical traditions represented in Great Britain;
- an understanding of some of the similarities and differences between and across religions;
- a positive attitude towards other people and their right to hold beliefs different from their own and towards living in a religiously and culturally diverse society<sup>2</sup>.

In addition it should provide them with opportunities to enhance their own spiritual, moral, social and cultural development by:

- developing awareness of the fundamental questions of life raised by human experience and how religious and ethical teachings relate to them;
- responding to such questions in the light of their own experiences and with reference to the teaching and practices of religions; and
- reflecting on their own beliefs, values and experiences in the light of their study.

<sup>2</sup> These are developed appropriately across the different key stages through the syllabus – for example 'truth claims' in Key Stages 3 and 4.

## 2.4 The Foundation Stage and RE

2.4.1 The foundation stage describes the phase of a child's education from the age of 3 to the end of Reception at the age of 5. RE is statutory for all pupils registered on the school roll. The statutory requirements does not therefore extend to nursery classes in maintained schools and is not therefore a legal requirement for much of the foundation stage. It is however, a requirement that provision should be made for children's spiritual, moral, social and cultural development and RE related experiences and opportunities make a significant contribution to such provision throughout the foundation stage. Children in the Reception class are registered on the school roll, and RE is therefore a legal requirement for them. This Syllabus allows for this legal requirement to be met though appropriate experiences and opportunities linked to the early learning goals and areas of learning of the foundation stage curriculum.

2.4.2 The early learning goals set out what most children should achieve by the end of the foundation stage. The six areas of learning identified in these goals are:

- **personal, social and emotional development** – have a developing respect for their own cultures and beliefs and those of other people. **RE focus:** religious festivals and ceremonies;
- **communication, language and literacy** – use language to imagine and recreate roles and experiences. **RE focus:** taking part in the school nativity play, role play stories about 'significant people' within a variety of faith traditions, listen to stories from and about different religions;
- **mathematical development** – talk about, recognise and recreate simple patterns. **RE focus:** exploring signs and symbols, Islamic pattern;
- **knowledge and understanding of the world** – ask questions about why things happen and how things work. **RE focus:** creation stories;
- **physical development** – recognise the importance of keeping healthy and those things which contribute to this. **RE focus:** food laws in different religions e.g. Hindu vegetarians, Christians fasting during Lent or Muslims fasting during Ramadan, celebratory food for festivals;
- **creative development** – explore colour, texture, shape, form and space in two and three dimensions. **RE focus:** religious artefacts, art and music and their meaning.

2.4.3 RE makes an active contribution to all these areas but has a particularly important contribution to make to:

- personal, social and emotional development;
- communication, language and literacy;
- knowledge and understanding of the world;
- creative development.

## RE from Foundation Stage to Post 16

### 2.4.4 Some examples of RE related experiences and opportunities and activities

Examples of RE related experiences and opportunities are given as examples against each of these four areas. Each activity is indicative only and is included to exemplify some of the ways in which RE related activities contribute to the early learning goals. The Wandsworth website has on it further examples of activities and approaches (from the previous Wandsworth Locally Agreed Syllabus 2001) which practitioners may wish to draw from in their development of RE related activities and approaches in this phase of education. [www.wandsworth.wandsworth.gov.uk/home/councilandgovernment/aboutthecouncil/sacresyllabus.htm](http://www.wandsworth.wandsworth.gov.uk/home/councilandgovernment/aboutthecouncil/sacresyllabus.htm)

Personal, social and emotional development	
Examples of religious education related experiences and opportunities	Example of an activity
<ul style="list-style-type: none"> <li>● Children use some stories from religious traditions as a stimulus to reflect on their own feelings and experiences and explore them in various ways.</li> <li>● Using a story as a stimulus, children reflect on the words and actions of the characters and decide what they would have done in a similar situation.</li> <li>● Using role-play as a stimulus, children talk about some of the ways that people show love and concern for others and why this is important.</li> <li>● Children think about issues of right and wrong and how humans help one another.</li> </ul>	<p>In the context of a learning theme to do with 'growing' or the 'natural world', children encounter the parable of the mustard seed. They look at and talk about some tiny seeds and the teacher tells the parable, putting it into context as a story Jesus told. The teacher emphasises how, in the story, the tree that grew from the little seed became a safe home for birds. Children talk about what helps them to feel safe. They take a walk to look at and touch trees. They think about how they should look after trees. They talk about what it would be like to fly up into the branches. They plant seeds (cress grows quickly) and wait for them to sprout, watching them grow. Use movement and dance to focus on the growth of the seed. They produce some shared or independent writing on what they would like to grow into. Through these experiences children become more aware of themselves, for example of the concepts of 'I am growing', 'I need to feel safe'. They respond to the significant experiences of exploring a story and wonder at the growth of seeds. They learn to understand their responsibility to the natural world. They begin to consider beliefs about Jesus and think about how 'little things' can have a 'big impact' e.g. doing a small thing for someone else can make them feel really good, etc.</p>

<b>Communication, language and literacy</b>	
<b>Examples of religious education related experiences and opportunities</b>	<b>Example of an activity</b>
<ul style="list-style-type: none"> <li>● Children have opportunities to respond creatively, imaginatively and meaningfully to memorable experiences.</li> <li>● Using a religious celebration or festival as a stimulus, children talk about the special events associated with the celebration.</li> <li>● Through religious artefacts, stories and music, children learn about important religious celebrations and festivals.</li> </ul>	<p>In the context of a learning theme to do with 'books' or 'favourite stories', children look at a child's Haggadah and are encouraged to ask questions about it. The children are told that it belongs to a Jewish child who is celebrating Pesach (Passover). The story of Pesach is briefly told and how Jewish people remember this story every year in a special celebration. The teacher talks about how the child whose book it is learns Hebrew and has a special job to do at the special celebration meal. They talk about special celebrations they have had (with their family and friends, at school etc.). They talk about how they felt, what they enjoyed, etc. They talk about how this child might feel having this special job to do (of asking important questions throughout the celebration). Children learn the words 'Jewish', 'Hebrew' and 'Passover' (and/or 'Pesach'). They use language in role-playing a family meal and watch a video showing a Jewish seder meal talking about what they see – what is the same and what is different from their family celebrations? They look at and talk about dual language books and share other 'old stories' from both oral and written traditions. They make a class book of their favourite stories and/or of celebrations they have taken part in. A questions board is set up for children to record any questions that come into their heads. Through these experiences, they learn about the importance of story and sacred texts in religion, develop respect for the beliefs and values of others and extend their vocabulary.</p>

<b>Knowledge and understanding of the world</b>	
<b>Examples of religious education related experiences and opportunities</b>	<b>Example of an activity</b>
<ul style="list-style-type: none"> <li>● Children ask and answer questions about religion and culture, as they occur naturally within their everyday experiences.</li> <li>● Children visit places of worship in their local community and talk about what happens in these 'special places'. They experience the sights, sounds and smells of these places of worship and think about why they are special for those who attend them. They learn new words associated with the place of worship. They show respect in the place of worship.</li> <li>● They listen to visitors from different religious and ethnic groups who come to talk with the children about their experiences.</li> <li>● They handle religious artefacts (as appropriate) with curiosity and respect.</li> <li>● Children think about issues of right and wrong and how humans help one another.</li> </ul>	<p>In the context of a learning theme to do with 'buildings' or 'special places', children are shown a selection of pictures. They learn about three different places children go with their families to worship God – a church, a mosque and a gurdwara (or as appropriate to your area). Children are invited to talk about the pictures looking for common and distinctive features.</p> <p>They talk about places they remember visiting – what made the visit memorable?</p> <p>Children go out and about in the local community and take digital photographs of some of the buildings in the area (including religious buildings). They talk about building materials, use, etc. and display the pictures in the school.</p> <p>Children visit at least one local place of worship and record what they see – materials, atmosphere, colours, what happens, etc. They compare the pictures taken of their local place of worship with that of a very important building from the same faith tradition. For example, if visiting a local church they compare with somewhere like St. Paul's Cathedral or Westminster Abbey or Cathedral in Central London or if visiting a local gurdwara with the Harimandir (Golden Temple) in Amritsar. What is the same and what is different? Through these experiences, children learn about the importance of places of worship, relating this to their own special places. They begin to be aware of their own cultures and beliefs and those of other people.</p>

<b>Creative development</b>	
<b>Examples of religious education related experiences and opportunities</b>	<b>Example of an activity</b>
<ul style="list-style-type: none"> <li>● Using examples of religious artefacts as a stimulus, children talk about and express meanings associated with them.</li> <li>● Children share their own experiences and feelings and those of others, and are supported in reflecting on them.</li> </ul>	<p>In the context of a learning theme to do with 'water', 'journeys' or 'the natural world', children look at a sealed pot that has water from the Ganges river inside it. Once they know that the pot contains water, they are encouraged to imagine a wide, flowing river. They look at photographs or videos of rivers and waterfalls and talk about how water moves. They hear the story of the birth of the river Ganges (regarded by Hindus as 'sacred'). The teacher explains that the story helps people to imagine what God might be like. They look at photographs of Hindus bathing in the Ganges and talk about why the river is important to them. They are invited to think about their ideas about what God might be like or about heaven. In response to the story, they explore water through play. They create a 'river collage', using a variety of media. They take part in some movement/dance to explore this further, using lengths of coloured fabric and accompanying it with percussion music. Through these experiences, children develop their imagination through a variety of creative and expressive arts. They begin to think about the importance of water as a symbol in religion and why some people regard particular places or things as sacred, special or holy.</p>

**2.4.5 End of Reception targets for RE**

Provided here is a basic outline of expectations for what most children should achieve by the end of the Reception class. It is provided as guidance to help practitioners consider the appropriateness of the tasks set (do they help the child achieve appropriately?) and for considering how attainment might be judged.

**AT1 Learning about religion**

- a) Pupils should be able to listen and respond to stories from the Bible and where appropriate to stories from other faiths, represented in the class or school.
- b) Pupils should begin to be aware of the fact that not everyone believes the same thing.
- c) Pupils should be beginning to develop an awareness that people worship in different ways.
- d) Pupils should be able to recognise some religious symbols and link these to particular religions, festivals or events.

**AT2 Learning from religion**

- a) Pupils should be able to talk about themselves and others that they know, showing appropriate self respect and respect for other people, including for their religious beliefs.
- b) Pupils should begin to develop an understanding of what is right and wrong, and why.
- c) Pupils should show appropriate responses to experiences such as sadness and happiness, in both themselves and others.
- d) Pupils should treat living things, property and their immediate environment with care and concern.

## 2.5 Key Stage 1 Programme of study

2.5.1 This section outlines the knowledge, skills and understanding to be covered across Key Stage 1 through the religions and beliefs to be studied, the themes developed and the experiences and opportunities encountered. Schools may select how to ensure that learning and teaching covers these areas. For example whether to:

- study the religions systematically or thematically, or a mixture of the two approaches;
- draw explicitly on the identified theme (e to k) below or plan it through the content and approaches to be studied.

The experiences and opportunities (l to q) provide an RE entitlement for pupils and should be planned for across the key stage.

2.5.2 Christianity is to form a focus for study across Key Stage 1. Schools are also required to ensure that pupils encounter at least one other principal religion (Buddhism, Hinduism, Islam, Judaism or Sikhism) during the key stage. This choice is left to the school bearing in mind factors outlined in 4.5 in the syllabus. In addition to drawing on the principal religions represented in Great Britain schools may also, as appropriate, allow for some study of another religion represented in the school/locality (e.g. Baha'i) and/or a secular world view such as Humanism.

2.5.3 The programme of study

### ***Knowledge, skills and understanding***

#### **AT1 Learning about religion:**

1. Pupils should learn to:
  - a. explore a range of religious stories and sacred writings to talk about their meanings
  - b. name and explore a range of celebrations, worship and rituals in religion, noting similarities where appropriate
  - c. identify the importance, for some people, of belonging to a religion and recognise the difference this makes to their lives
  - d. explore how religious beliefs and ideas can be expressed through the arts and communicate their responses
  - e. identify and suggest meanings for religious symbols and begin to use a range of religious words correctly



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### **AT2     Learning from religion.**

2. Pupils should learn to:
  - a. reflect on and consider religious and spiritual feelings, experiences and concepts such as worship, wonder, praise, thanks, concern, joy and sadness
  - b. ask and respond imaginatively to puzzling questions, communicating their ideas
  - c. identify what matters to them and others, including those with religious commitments, and communicate their responses in a variety of ways
  - d. reflect on how spiritual and moral values relate to their own behaviour of what is right and wrong
  - e. recognise that religious teachings and ideas make a difference to individuals, families and the local community.

### ***Breadth of study***

3. During Key Stage 1, pupils should be taught the knowledge, skills and understanding through the following areas of study:

#### **Religions and beliefs:**

- a. Christianity
- b. at least one other principal religion

*Also, where appropriate:*

- c. another religion represented in the locality, e.g. Baha'i
- d. a secular world view such as Humanism

#### **Themes**

- e. believing: what people believe about God, humanity, and the natural world
- f. story: how and why some stories are sacred and important in religion
- g. celebrations: how and why celebrations are important in religion
- h. symbols: how and why symbols express religious meaning
- i. leaders and teachers: figures who have an influence on others, locally, nationally and globally in religion
- j. belonging: where and how people belong and why belonging is important
- k. myself: who I am and my uniqueness as a person in a family and community

#### **Experiences and opportunities**

- l. visiting places of worship and focusing on symbols and feelings
- m. listening and responding to visitors from local faith communities

- n. using their senses and having times of quiet reflection
- o. using art and design, music, dance and drama to develop their creative talents and imagination
- p. sharing their own ideas and beliefs and talking about their feelings and experiences
- q. beginning to use ICT to explore religions and beliefs as practised in the local and wider community.

2.5.4 Section 5.1 provides some exemplar material to help with planning and delivery of RE across the Key Stage 1 by unpacking learning outcomes appropriate for the majority of pupils at the end of the key stage (level 2). The selection of content, approaches and resources to meet these learning outcomes is the responsibility of the school. The learning outcomes need to be adapted to meet the learning needs of pupils who are working either before or beyond level 2 because of age or ability. Section 3 provides some exemplar material about the use of levels, for both assessment and task setting purposes. Whilst their use is non-statutory schools are strongly advised to use them as a basis for planning and development across Key Stage 1. Most pupils across the key stage will be working between levels 1 to 3 with the majority of those reaching level 2 by the end of the key stage.

2.5.5 The themes and experiences and opportunities will vary depending on the way the school chooses to develop learning outcomes and their content/religion focus. However, in planning work across the key stage, each theme and experience and opportunity identified in the syllabus (2.5.3) should be developed. It is also useful to consider when planning the outcomes of such work as exemplified in Section 3. Each of the statements under AT1 learning about religion and AT2 learning from religion are exemplified in section 5 separately for ease of exemplification. However, AT1 approaches and examples (knowledge and understanding) and AT2 approaches and examples (response, reflection and application) run throughout the experiences and opportunities provided. It is not desirable or realistic to make a hard and fast division between these two important dimensions of RE. Some lessons/activities/tasks may focus more on learning about (AT1) and some on learning from (AT2) religion but for RE to be effectively taught both dimensions need to be developed, often simultaneously. In addition, especially with AT2 learning from religion statements and learning outcomes, it is more important to think of the strategies to be used to bring about reflection, consideration of 'the spiritual' and/or 'religious' dimension of life and living than the content to be delivered. There is a large degree of overlap between the different AT2 learning from religion statements and the exemplification given may therefore be relevant across more than one statement.

2.5.6 The Faith Community Working Group Reports (to be found in section 6) are useful as a guide to help schools in selecting the focus for exploration within each religion at particular key stages, since they provide a useful guide to the key beliefs and practices it is necessary for pupils to encounter in order for them to develop an understanding of each of the principal religions represented in Great Britain. In addition this section also provides a similar breakdown of key beliefs and practices for both the Baha'i faith and the Humanist secular tradition.

## 2.6 Key Stage 2 Programme of study

2.6.1 This section outlines the knowledge, skills and understanding to be covered across Key Stage 2 through the religions and beliefs to be studied, the themes developed and the experiences and opportunities encountered. Schools may select how to ensure that learning and teaching covers these areas. For example whether to:

- study the religions systematically or thematically, or a mixture of the two approaches;
- draw explicitly on the identified theme (e to m) below or plan it through the content and approaches to be studied.

The experiences and opportunities (n to s) provide an RE entitlement for pupils and should be planned for across the key stage.

2.6.2 Christianity is to form a focus for study across the key stage. Schools are also required to ensure that pupils encounter at least two other principal religions (Buddhism, Hinduism, Islam, Judaism or Sikhism) during the key stage. This choice is left to the school bearing in mind factors outlined in 4.5 in the syllabus. A religion selected by the school for study during Key Stage 1 may also be progressed within Key Stage 2. In addition to drawing on the principal religions represented in Great Britain schools may also, as appropriate, allow for some study of another religion represented in the school/locality (e.g. Baha'i) and/or a secular world view such as Humanism.

2.6.3 The programme of study

### ***Knowledge, skills and understanding***

#### **AT1 Learning about religion:**

1. Pupils should learn to:
  - a. describe the key aspects of religions, especially the people, stories and traditions that influence the beliefs and values of others
  - b. describe the variety of practices and ways of life in religions and understand how these stem from, and are closely connected with, beliefs and teachings
  - c. identify and begin to describe the similarities and differences within and between religions
  - d. investigate the significance of religion in the local, national and global communities
  - e. consider the meaning of a range of forms of religious expression, understand why they are important in religion and note links between them
  - f. describe and begin to understand religious and other responses to ultimate and ethical questions
  - g. use specialist vocabulary accurately in communicating their knowledge and understanding
  - h. use and interpret information about religions from a range of sources.

## **AT2 Learning from religion.**

2. Pupils should learn to:
  - a. reflect on what it means to belong to a faith community, communicating their own and others' responses in a variety of ways
  - b. respond to the challenges of commitment both in their own lives and within religious traditions, recognising how commitment to a religion is shown in a variety of ways
  - c. discuss their own and others' views of religious truth and belief, expressing their own ideas clearly
  - d. reflect on ideas of right and wrong and their own and others' responses to them, thinking about the values that underpin such views
  - e. reflect on sources of inspiration in their own and others' lives.

### ***Breadth of study***

3. During Key Stage 2, pupils should be taught the knowledge, skills and understanding through the following areas of study:

#### **Religions and beliefs:**

- a. Christianity
- b. at least two other principal religions

*Also, where appropriate:*

- c. another religion represented in the locality, e.g. Baha'i
- d. a secular world view such as Humanism

#### **Themes**

- e. beliefs and questions: how people's beliefs about God, the world and others impact on their lives
- f. teachings and authority: what sacred texts and other sources say about God
- g. worship, pilgrimage and sacred places: where, how and why people worship, including particular sites
- h. the journey of life and death: why some occasions are sacred to believers, and what people think about life after death
- i. symbols and religious expression: how religious and spiritual ideas are expressed
- j. inspirational people: figures from whom believers find inspiration
- k. religion and the individual: what is expected of a person in following a religion or belief

## RE from Foundation Stage to Post 16

- l. religion, family and community: how religious families and communities practice their faith, and the contribution this makes to local life
- m. beliefs in action in the world: how religions respond to global issues of human rights, fairness, social justice and the importance of the environment

### **Experiences and opportunities**

- n. encountering religion through visitors and visits to places of worship, and focusing on the impact and reality of religion on the local and global community
- o. discussing religious and philosophical questions, giving reasons for their own beliefs and those of others
- p. considering a range of human experiences and feelings
- q. reflecting on their own and others' insights into life and its origin, purpose and meaning
- r. expressing and communicating their own and others' creativity and insights through art and design, music, dance, drama and ICT
- s. developing the use of ICT, particularly in enhancing pupils' awareness of religions and beliefs globally.

2.6.4 Section 5.2 provides some exemplar material to help with planning and delivery of RE across the Key Stage 2 by unpacking learning outcomes appropriate for the majority of pupils at the end of the key stage (level 2). The selection of content, approaches and resources to meet these learning outcomes is the responsibility of the school. The learning outcomes need to be adapted to meet the learning needs of pupils who are working either before or beyond level 4 because of age or ability. Section 3 provides some exemplar material about the use of levels, for both assessment and task setting purposes. Whilst their use is non-statutory schools are strongly advised to use them as a basis for planning and development across Key Stage 2. Most pupils across the key stage will be working between levels 2 to 6 with the majority of those reaching level 4 by the end of the key stage.

2.6.5 The themes and experiences and opportunities will vary depending on the way the school chooses to develop learning outcomes and their content/religion focus. However, in planning work across the key stage, each theme and experience and opportunity identified in the syllabus (2.5.3) should be developed. It is also useful to consider when planning the outcomes of such work as exemplified in Section 3. Each of the statements under AT1 learning about religion and AT2 learning from religion are exemplified in section 5 separately for ease of exemplification. However, AT1 approaches and examples (knowledge and understanding) and AT2 approaches and examples (response, reflection and application) run throughout the experiences and opportunities provided. It is not desirable or realistic to make a hard and fast division between these two important dimensions of RE. Some lessons/activities/tasks may focus more on learning about (AT1) and some on learning from (AT2) religion but for RE to be effectively taught both dimensions need to be developed, often simultaneously. In addition, especially with AT2 learning from religion statements and learning outcomes, it is more important to think of the strategies to be used to bring about

reflection, consideration of ‘the spiritual’ and/or ‘religious’ dimension of life and living than the content to be delivered. There is a large degree of overlap between the different AT2 learning from religion statements and the exemplification given may therefore be relevant across more than one statement.

- 2.6.6 The Faith Community Working Group Reports (to be found in section 6) are useful as a guide to help schools in selecting the focus for exploration within each religion at particular key stages, since they provide a useful guide to the key beliefs and practices it is necessary for pupils to encounter in order for them to develop an understanding of each of the principal religions represented in Great Britain. In addition this section also provides a similar breakdown of key beliefs and practices for both the Baha’i faith and the Humanist secular tradition.



## 2.7 Key Stage 3 Programme of study

2.7.1 This section outlines the knowledge, skills and understanding to be covered across Key Stage 3 through the religions and beliefs to be studied, the themes developed and the experiences and opportunities encountered. Schools may select how to ensure that learning and teaching covers these areas. For example whether to:

- study the religions systematically or thematically, or a mixture of the two approaches;
- draw explicitly on the identified theme (e to m) below or plan it through the content and approaches to be studied.

The experiences and opportunities provide an RE entitlement for pupils and should be planned for across the key stage.

2.7.2 Christianity is to form a focus for study across the key stage. Schools are also required to ensure that pupils encounter at least two other principal religions (Buddhism, Hinduism, Islam, Judaism or Sikhism) during the key stage. This choice is left to the school bearing in mind factors outlined in 4.5 in the syllabus. Liaison with partner primary schools to ascertain the religions, other than Christianity encountered during the primary years will help in the selection of religions to focus on across the key stage, bearing in mind issues of reinforcement, continuity, challenge and progression. In addition to drawing on the principal religions represented in Great Britain schools may also, as appropriate, allow for some study of another religion represented in the school/locality (e.g. Baha'i) and/or a secular world view such as Humanism.

2.7.3 The programme of study

### ***Knowledge, skills and understanding***

#### **AT1 Learning about religion:**

1. Pupils should learn to:
  - a. investigate and explain the differing impacts of religious beliefs and teachings on individuals, communities and societies
  - b. analyse and explain how religious beliefs and ideas are transmitted by people, texts and traditions
  - c. investigate and explain why people belong to faith communities and explain the reasons for diversity in religion
  - d. analyse and compare the evidence and arguments used when considering issues of truth in religion and philosophy
  - e. discuss and evaluate how religious beliefs and teachings inform answers to ultimate questions and ethical issues



## RE from Foundation Stage to Post 16

- f. apply a wide range of religious and philosophical vocabulary consistently and accurately, recognising both the power and limitations of language in expressing religious ideas and beliefs
- g. interpret and evaluate a range of sources, texts and authorities, from a variety of contexts
- h. interpret a variety of forms of religious and spiritual expression.

### **AT2 Learning from religion.**

2. Pupils should learn to:
  - a. reflect on the relationship between beliefs, teachings and ultimate questions, communicating their own ideas and using reasoned arguments
  - b. evaluate the challenges and tensions of belonging to a religion and the impact of religion in the contemporary world, expressing their own ideas
  - c. express insights into the significance and value of religion and other world views on human relationships personally, locally and globally
  - d. reflect and evaluate their own and others' beliefs about world issues such as peace and conflict, wealth and poverty and the importance of the environment, communicating their own ideas
  - e. express their own beliefs and ideas, using a variety of forms of expression.

### ***Breadth of study***

3. During Key Stage 3, pupils should be taught the knowledge, skills and understanding through the following areas of study:

#### **Religions and beliefs:**

- a. Christianity
- b. at least two other principal religions

*Also, where appropriate:*

- c. another religion represented in the locality, e.g. Baha'i
- d. a secular world view such as Humanism

#### **Themes**

- e. beliefs and concepts: the key ideas and questions of meaning in religions and beliefs, including issues related to God, truth, the world, human life and life after death
- f. authority: different sources of authority and how they inform believers' lives
- g. religion and science: issues of truth, explanation, meaning and purpose

- h. expressions of spirituality: how and why human self-understanding and experiences are expressed in a variety of forms
- i. ethics and relationships: questions and influences that inform ethical and moral choices, including forgiveness and issues of good and evil
- j. rights and responsibilities: what religions and beliefs say about human rights and responsibilities, social justice and citizenship
- k. global issues: what religions and beliefs say about key global issues such as health, wealth, war, animal rights and the environment
- l. interfaith dialogue: a study of relationships, conflicts and collaboration within and between religions and beliefs

### **Experiences and opportunities**

- m. encountering people from different religious, cultural and philosophical groups, who can express a range of convictions on religious and ethical issues
- n. visiting, where possible, places of major religious significance and using opportunities in ICT to enhance pupils' understanding of places of major religious significance
- o. discussing, questioning and evaluating important issues in religion and philosophy, including ultimate questions and ethical issues
- p. reflecting on and carefully evaluating their own beliefs and values and those of others in response to their learning in religious education, using reasoned, balanced arguments
- q. using a range of forms of expression (such as art and design, music, dance, drama, writing, ICT) to communicate their ideas and responses creatively and thoughtfully
- r. exploring the connections between religious education and other subject areas such as the arts, humanities, literature and science.

2.7.4. The expectation is that the majority of pupils at the end of Key Stage 3 will be working at level 5 or 6 (see following chart) although some will be working at a lower and some at a higher level (See section 3.1.1). The use of levels as outlined in section 3 are non-statutory but schools are strongly recommended to use them for both planning, task setting and assessment purposes across Key Stage 3. Content, themes, task/activity, experiences and opportunities need to be developed across the key stage that will enable the majority of pupils to achieve these levels by the end of Year 9 and bearing in mind each of the statements of Attainment Target 1 and 2 as laid out in section 2.7.3.

## RE from Foundation Stage to Post 16

This chart lays out level 5 and 6 to aid planning and delivery:

AT1 – Learning about religion	Level	AT2 – Learning from religion
Pupils use an increasingly wide religious vocabulary to explain the impact of beliefs on individuals and communities. They describe why people belong to religions. They understand that similarities and differences illustrate distinctive beliefs within and between religions and suggest possible reasons for this. They explain how religious sources are used to provide answers to ultimate questions and ethical issues, recognising diversity in forms of religious, spiritual and moral expression, within and between religions.	<b>5</b>	<i>Pupils ask, and suggest answers to, questions of identity, belonging, meaning, purpose, truth, values and commitments, relating them to their own and others' lives. They explain what inspires and influences them, expressing their own and others' views on the challenges of belonging to a religion.</i>
Pupils use religious and philosophical vocabulary to give informed accounts of religions and beliefs, explaining the reasons for diversity within and between them. They explain why the impact of religions and beliefs on individuals, communities and societies varies. They interpret sources and arguments, explaining the reasons that are used in different ways by different traditions to provide answers to ultimate questions and ethical issues. They interpret the significance of different forms of religious, spiritual and moral expression.	<b>6</b>	<i>Pupils use reasoning and examples to express insights into the relationship between beliefs, teachings and world issues. They express insights into their own and others' views on questions of identity and belonging, meaning, purpose and truth. They consider the challenges of belonging to a religion in the contemporary world, focusing on values and commitments.</i>

2.7.5. The themes (e-l) act as 'windows' through which the fundamental beliefs, teachings and practices of each faith studied can be 'viewed'. When planning the curriculum across Key Stage 3 teachers should address each of them appropriately (this can be done through systematic or thematic units, or a mixture of the two approaches). The themes allow for issues of exclusivity and truth claims, similarity and difference (within and between religions) and of diversity and tolerance to be explored. RE's role in promoting respect and understanding is a vital in promoting pupils' academic and personal development. The Faith Community Working Group Reports (to be found in section 6) are useful as a guide to help schools in selecting the focus for exploration within each religion at particular key stages, since they provide a useful guide to the key beliefs and practices it is necessary for pupils to encounter in order for them to develop an understanding of each of the principal religions represented in Great Britain. In addition this section also provides a similar breakdown of key beliefs and practices for both the Baha'i faith and the Humanist secular tradition.

2.7.6. Non-statutory guidance to guide primary teachers in their curriculum choice has been provided in section 5. Such guidance has not been provided for Key Stage 3 recognising the different ways of organising RE across Key Stage 3, the choice of content colleagues value and the subject expertise they have.

## 2.8 Key Stage 4 and Post 16 Programme of Study

2.8.1 This section outlines the entitlement that all pupils/students have to a programme of religious education that throughout the phase from age 14 to 19 allows them to:

- analyse and interpret a wide range of religious, philosophical and ethical concepts in increasing depth;
- investigate issues of diversity within and between religions and the ways in which religion and spirituality is expressed in different ways;
- expand and balance their evaluations of the impact of religion on individuals, communities and societies, locally, nationally and globally;
- understand the importance of dialogue between and among different religions and beliefs;
- gain greater understanding of how religion and belief contributes to community cohesion whilst at the same time recognising the differing perceptions people have regarding the role of religion in the contemporary world.

2.8.2 Religious education is a statutory subject for all registered pupils/students unless withdrawn by their parents – this includes those in the sixth form. RE must be made available in sixth-form colleges for those who wish to take it. Although it is not a requirement in colleges of further education similar arrangements should apply.

2.8.3 **Age 14-16:** Whilst there is no legal requirement for pupils to sit a public examination in RE, they do deserve the opportunity to have their learning accredited in the statutory religious education curriculum. This syllabus therefore requires that school devise courses that have the possibility of leading to a recognised qualification (approved under Section 96 of the Learning and Skills Act 2000 - for example GCSE short or full course Religious Studies – see 2.8.5 below). The qualification does not have to have Religious Studies in its title but the course of study leading up to it must have a substantial element of the study of religion(s) in it. To meet the requirements of this syllabus they should study Christianity plus at least one other principal religion represented in Great Britain as part of it. A minimum of 40 hours each year (equivalent to 1 hour a week) should be spent on such a course.

2.8.4 **Age 16-19:** Schools have a responsibility to provide sufficient time for students to follow a core course in religious education (focusing on religion, ethics and morality). Tokenism should be avoided. The Wandsworth Council SACRE recommends that approximately 20 hours per year are allocated in order to meet the requirements of this syllabus. Students should have the opportunity to study Christianity plus aspects of other religions and secular philosophies as appropriate. In addition schools could provide a course leading to a qualification (approved under Section 96 of the Learning and Skills Act 2000 – see 2.8.5 below) that represents progression from 14-16. Such a course should cover Christianity plus aspects of other religions and secular philosophies as appropriate.

## RE from Foundation Stage to Post 16

### 2.8.5 Examples of courses leading to qualifications in RE:

14-16 (Key Stage 4)	16-19 (Sixth Form)
Courses leading to a qualification with the title Religious Studies and/or other approved courses that require the study of religions and ethics. For example:	
<p>Entry Level Qualifications (ELQ)</p> <p>GNCQ and VCQ with a special element relating to religion and culture</p> <p>Short course GCSE RE or RS</p> <p>Full course GCSE RE or RS</p> <p>ASDAN bronze and silver award where they include an element of RE/RS in line with the requirements in AT1 and AT2</p>	<p>Short or Full GCSE RE or RS (for pupils who previously attained ELQ (Entry Level Qualification))</p> <p>AS level for those who previously attained GCSE and who could achieve a grade</p> <p>A2 level for those who previously attained AS.</p> <p>Courses which include RE/RS:</p> <p>ASDAN silver and gold awards for pupils who previously followed the bronze award or who would be better suited to this method of study</p> <p>International Baccalaureate</p> <p>A level Critical Thinking</p> <p>A level General Studies</p>

### 2.8.6 The programme of study

*Knowledge skills and understanding*

#### **AT1 Learning about religion**

1. Pupils/students should learn to:
  - a. investigate, study and interpret significant religious, philosophical and ethical issues, including the study of religious and spiritual experience, in light of their own sense of identity, experience and commitments
  - b. think rigorously and present coherent, widely informed and detailed arguments about beliefs, ethics, values and issues, drawing well-substantiated conclusions
  - c. develop their understanding of the principal methods by which religions and spirituality are studied
  - d. draw upon, interpret and evaluate the rich and varied forms of creative expression in religious life
  - e. use specialist vocabulary to evaluate critically both the power and limitations of religious language

## **AT2 Learning from religion**

2. Pupils/students should be taught to:
- reflect on, express and justify their own opinions in light of their learning about religion and their study of religious, philosophical, moral and spiritual questions
  - develop their own values and attitudes in order to recognise their rights and responsibilities in light of their learning about religion
  - relate their learning in religious education to the wider world, gaining a sense of personal autonomy in preparation for adult life
  - develop skills that are useful in a wide range of careers and in adult life generally, especially skills of critical enquiry, creative problem-solving, and communication in a variety of media.

### **2.8.7 RE in Key Stage 4**

This syllabus allows the school to choose which accredited course to follow across Key Stage 4. Schools need to develop appropriate schemes of work to allow the pupils to achieve and attain at levels appropriate for their ability and age. Tasks need to be devised that are challenging for all and which appropriately address the learning needs of the pupils enabling them to both learn about and learn from the religions they study. Provision for RE is a statutory part of the curriculum entitlement for all pupils across the key stage.

### **2.8.8 RE in the Sixth Form**

There are two main types of provision for RE post sixteen:

- examination courses and modules (as exemplified above) – optional and additional; and,
- core RE course - statutory – non-examination course, which can be linked to the schools PHSE and Citizenship programme for the sixth form, which is taken alongside courses leading to accreditation.

In organising how to deliver the RE programme of study for post-16 students schools can consider a variety of options. For example:

- weekly sessions;
- modules in a cycle of study units;
- day conferences.

Consideration obviously needs to be given to the staffing of such courses with teachers who have relevant expertise and interest in the subject area. Staff involved in leading parts or the whole of such courses should be given relevant training opportunities. Adequate resources should be provided to support teaching and learning. The use of visitors to support delivery and also visits out of school to cover issues raised through the programme of study also needs to be taken into consideration (see 4.11 for guidance on visits and visitors).

## RE from Foundation Stage to Post 16

Students should be provided with experiences and opportunities to explore key questions from at least three areas of study taken from the following:

a) Religion and philosophy	d) Religion and psychology	g) Religion as a force for division and healing
b) Religion and science	e) Religion and sociology	h) Religion and sexuality
c) Religion and ethics	f) Religion and politics	i) Religion and the arts

## Attainment and Achievement in RE in Wandsworth schools

### 3.1.1 **The expectations of this syllabus:**

A simple definition of the words attainment and achievement help teachers to plan for pupils' learning and assess the outcome of it. Attainment is peer referenced, a standard that the majority of pupils at a given age could be expected to reasonably attain through their work and experiences in RE. Achievement is individually referenced and is dependent on individual capability. The expectations of Wandsworth Council's Attainment Targets for RE are based on those of the non-statutory National Framework for RE (QCA 2004). They are not a statutory part of this syllabus but their use for both assessment and task setting purposes, as outlined in 3.1.2, is strongly recommended. The two attainment targets are presented slightly differently (*AT2* in italics). It is a legal requirement for schools to report on pupils' progress in RE. In order to do this schools must have insight into how pupils' learning in RE has developed throughout the year (and across year groups). These levels provide a framework for developing such insights.



## Attainment and Achievement in RE in Wandsworth schools

AT1 Learning about religion	Level	AT2 Learning from religion
Pupils use some religious words and phrases to recognise and name features of religious life and practice. They can recall religious stories and recognise symbols, and other verbal and visual forms of religious expression.	<b>1</b>	<i>Pupils talk about their own experiences and feelings, what they find interesting or puzzling and what is of value and concern to themselves and others.</i>
Pupils use religious words and phrases to identify some features of religion and its importance for some people. They begin to show awareness of similarities in religions. Pupils retell religious stories and suggest meanings for religious actions and symbols. They identify how religion is expressed in different ways.	<b>2</b>	<i>Pupils ask, and respond sensitively to, questions about their own and others' experiences and feelings. They recognise that some questions cause people to wonder and are difficult to answer. In relation to matters of right and wrong, they recognise their own values and those of others.</i>
Pupils use a developing religious vocabulary to describe some key features of religions, recognising similarities and differences. They make links between beliefs and sources, including religious stories and sacred texts. They begin to identify the impact religion has on believers' lives. They describe some forms of religious expression.	<b>3</b>	<i>Pupils identify what influences them, making links between aspects of their own and others experiences. They ask important questions about religion and beliefs, making links between their own and others' responses. They make links between values and commitments and their own attitudes and behaviour.</i>
Pupils use a developing religious vocabulary to describe and show understanding of sources, practices, beliefs, ideas, feelings and experiences. They make links between them, and describe some similarities and differences both within and between religions. They describe the impact of religion on people's lives. They suggest meanings for a range of forms of religious expression.	<b>4</b>	<i>Pupils raise, and suggest answers to, questions of identity, belonging, meaning, purpose, truth, values and commitments. They apply their ideas to their own and other people's lives. They describe what inspires and influences themselves and others.</i>
Pupils use an increasingly wide religious vocabulary to explain the impact of beliefs on individuals and communities. They describe why people belong to religions. They understand that similarities and differences illustrate distinctive beliefs within and between religions and suggest possible reasons for this. They explain how religious sources are used to provide answers to ultimate questions and ethical issues, recognising diversity in forms of religious, spiritual and moral expression, within and between religions.	<b>5</b>	<i>Pupils ask, and suggest answers to, questions of identity, belonging, meaning, purpose, truth, values and commitments, relating them to their own and others' lives. They explain what inspires and influences them, expressing their own and others' views on the challenges of belonging to a religion.</i>
Pupils use religious and philosophical vocabulary to give informed accounts of religions and beliefs, explaining the reasons for diversity within and between them. They explain why the impact of religions and beliefs on individuals, communities and societies varies. They interpret sources and arguments, explaining the reasons that are used in different ways by different traditions to provide answers to ultimate questions and ethical issues. They interpret the significance of different forms of religious, spiritual and moral expression.	<b>6</b>	<i>Pupils use reasoning and examples to express insights into the relationship between beliefs, teachings and world issues. They express insights into their own and others' views on questions of identity and belonging, meaning, purpose and truth. They consider the challenges of belonging to a religion in the contemporary world, focusing on values and commitments.</i>

# Attainment and Achievement in RE in Wandsworth schools

3

AT1 Learning about religion	Level	AT2 Learning from religion
Pupils use a wide religious and philosophical vocabulary to show a coherent understanding of a range of religions and beliefs. They analyse issues, values and questions of meaning and truth. They account for the influence of history and culture on aspects of religious life and practice. They explain why the consequences of belonging to a faith are not the same for all people within the same religion or tradition. They use some of the principal methods by which religion, spirituality and ethics are studied, including the use of a variety of sources, evidence and forms of expression.	<b>7</b>	<i>Pupils articulate personal and critical responses to questions of meaning, purpose and truth and ethical issues. They evaluate the significance of religious and other views for understanding questions of human relationships, belonging, identity, society, values and commitments, using appropriate evidence and examples.</i>
Pupils use a comprehensive religious and philosophical vocabulary to analyse a range of religions and beliefs. They contextualise interpretations of religion with reference to historical, cultural, social and philosophical ideas. They critically evaluate the impact of religions and beliefs on differing communities and societies. They analyse differing interpretations of religious, spiritual and moral sources, using some of the principal methods by which religion, spirituality and ethics are studied. They interpret and evaluate varied forms of religious, spiritual and moral expression.	<b>8</b>	<i>Pupils coherently analyse a wide range of viewpoints on questions of identity, belonging, meaning, purpose, truth, values and commitments. They synthesise a range of evidence, arguments, reflections and examples, fully justifying their own views and ideas and providing a detailed evaluation of the perspectives of others.</i>
Pupils use a complex religious, moral and philosophical vocabulary to provide a consistent and detailed analysis of religions and beliefs. They evaluate in depth the importance of religious diversity in a pluralistic society. They clearly recognise the extent to which the impact of religion and beliefs on different communities and societies has changed over time. They provide a detailed analysis of how religious, spiritual and moral sources are interpreted in different ways, evaluating the principal methods by which religion and spirituality are studied. They synthesise effectively their accounts of the varied forms of religious, spiritual and moral expression.	<b>EP</b>	<i>Pupils analyse in depth a wide range of perspectives on questions of identity and belonging, meaning, purpose and truth, and values and commitments. They give independent, well-informed and highly reasoned insights into their own and others' perspectives on religious and spiritual issues, providing well-substantiated and balanced conclusions.</i>

NB. EP = Exceptional Performance

## Attainment and Achievement in RE in Wandsworth schools

### 3.1.2 Assessment and task setting

The levels are useful as a way of focusing assessment opportunities within RE. They provide a reference point for analysing both the attainment and achievement of pupils in a class/year group.

Attainment: external reference, match against expectation of where the majority of learners should be attaining at a particular age and/or against a particular piece of work.

Achievement: – personal, match against expectation of what the particular learner (or group of learners) have achieved in relation to their ability.

They can be used to assess progress throughout the year/key stage. They provide a guide for teachers (and pupils) for setting targets for further improvement. They are useful to provide a backdrop for reporting on pupils' progress in RE.

They are equally useful to teachers as a way of focusing on task setting when planning work for individual lessons or units of work. For example, if the majority of the pupils should be attaining level 2 (age 7, Year 2) are the tasks set and the learning opportunities given enabling them to achieve that level? What needs to happen to the task, resources/activities etc for those who have not yet achieved that level to do so? What needs to happen to the task, resources/activities etc for those who can achieve level 3 to do so? (This approach can be taken with any year group – for example for Year 7 pupils (the majority working at level 4) does the task set and the learning opportunities given enable them to achieve that level? What needs to happen to the task, resources/activities etc for those who have not yet achieved (or who are achieving higher) than level 4 to enable them to do so?). In other words, how can work be differentiated for those working at different levels using the levels as a framework?

### 3.1.3 'I can ...' statements in RE

The language of the levels is written for adults rather than children and is consequently rather dense and impenetrable for them. However they can be adjusted so that they are accessible by re-wording them, focusing on the 'skill words' involved for each unit of the school's scheme of work, so that they provide a targeted and useful aid to help pupils assess their own progress and begin to understand how they can improve their work in RE further. In other words using the levels as 'I can ...' statements turns the levels into a useful tool in assessment for learning opportunities.

# Attainment and Achievement in RE in Wandsworth schools

Below is a basic outline which schools will need to adjust to meet the content focus of their particular schemes of work:

<b>AT1 Learning about religions</b>	<b>Level</b>	<b>AT2 Learning from religion</b>
Recounting stories, recognising key features	<b>1</b>	<i>Identifying aspects</i>
Identifying and knowing some things that are characteristic of more than one religion, suggesting meaning. Retelling stories.	<b>2</b>	<i>Responding sensitively</i>
Describing aspects, making links with language and expression	<b>3</b>	<i>Comparing own and other people's experiences and ideas</i>
Describing and comparing key aspects, giving meanings in different forms	<b>4</b>	<i>Asking questions and suggesting answers in light of teachings of religion studied</i>
Explaining the difference that beliefs, teachings and features make to individuals and communities and their use	<b>5</b>	<i>Making informed response in light of learning</i>
Using knowledge and understanding to explain, in context of different groups, denominations and traditions, using different forms, using correct terminology	<b>6</b>	<i>Explaining and relating own lives</i>
Relating religious beliefs, teachings, practice and forms of expression to historical and cultural contexts	<b>7</b>	<i>Evaluating religious and other views, using appropriate evidence and examples</i>
Analysing and accounting for influence, diversity and different interpretations, with appropriate evidence and examples	<b>8</b>	<i>Giving an informed and well-argued account of own views in light of different religious views and others' views and feelings</i>
Distinguishing and actively exploring different interpretations of the nature of religious belief, teaching and lifestyle, practice and language, giving a balanced analysis of their significance and diversity	<b>EP</b>	<i>Placing religious, non-religious and own views within comprehensive religious and philosophical context, making well-informed and reasoned judgements about their significance</i>

The following is a framework for progression (based on the attainment scale in this syllabus). Written as "I can..." statements they are helpful in illustrating attainment and achievement. They are offered as an example for teachers to adapt to meet particular subject content and approaches of their scheme of work. They are taken from 'Picturing Creation' a resource pack for teachers focusing on Key Stages 2 and 3 but applicable across wider age groups, which includes a teacher booklet outlining information and learning strategies, 7 prints (of specially commissioned art-work showing a Christian artist's (Kate Neal's) interpretation of the Judeo-Christian Creation story) and a CD ROM with differentiated activities and an interview with the artist. Used with permission here the pack is available from RE Today, 1020 Bristol Road, Selly Oak, Birmingham, B29 6LB. 0121 472 4242 or [www.retoday.org.uk](http://www.retoday.org.uk).

## Attainment and Achievement in RE in Wandsworth schools

<b>Level</b>	<b>Learning about ... Pupils might say “yes” to these. I can ...</b>	<b>Learning from ... Pupils might say “yes” to these. I can ...</b>
<b>1</b>	<ul style="list-style-type: none"> <li>say which ‘day’ in the story goes with two or three of the paintings shown;</li> <li>tell some of the Christian creation story using the paintings.</li> </ul>	<ul style="list-style-type: none"> <li>talk about something that I like in one of the paintings in the pack;</li> <li>talk about something in the story that I find interesting.</li> </ul>
<b>2</b>	<ul style="list-style-type: none"> <li>suggest a meaning in the painting I have been looking at;</li> <li>re-tell the story using the paintings in the right order.</li> </ul>	<ul style="list-style-type: none"> <li>look carefully at one of the paintings and explain what it makes me think about or how it makes me feel;</li> <li>talk about something I find beautiful in nature and say why.</li> </ul>
<b>3</b>	<ul style="list-style-type: none"> <li>describe in some detail a link between the Christian creation story and at least three of the paintings;</li> <li>make a link between the symbols, colours or shapes in the paintings and the story.</li> </ul>	<ul style="list-style-type: none"> <li>say where I think the artist got her ideas from;</li> <li>talk about the colours I have used to do my own painting of one of the “days” of creation and say why I chose them.</li> <li>make a link between my thoughts about creation and one of the paintings</li> </ul>
<b>4</b>	<ul style="list-style-type: none"> <li>describe how the artist has tried to paint what she believes about God and the creation;</li> <li>talk about how different Christians believe different things about the creation story.</li> </ul>	<ul style="list-style-type: none"> <li>describe how my painting showed what I believe about either how beautiful nature is or what I believe about God;</li> <li>think about what I believe about whether or not God created the world in six “days”. Think of three questions I’d like to find out more about on this topic.</li> </ul>
<b>5</b>	<ul style="list-style-type: none"> <li>compare how the artist has shown the Christian creation story with how at least one other artist has shown it;</li> <li>explain what a Christian who believes God created the world and an atheist might say about the Biblical texts.</li> </ul>	<ul style="list-style-type: none"> <li>give reasons why I like one artist’s work more than the other and explain what each shows me about the Christian creation story;</li> <li>show what I believe about “creation” through a piece of artwork (painting, collage or by making some music), explaining it clearly.</li> </ul>
<b>6</b>	<ul style="list-style-type: none"> <li>use my understanding of how different Christians might interpret the creation story and compare those with a Muslim understanding of the creation story highlighting similarities and differences;</li> <li>apply correct terminology to my work (religious and artistic).</li> </ul>	<ul style="list-style-type: none"> <li>consider how I might interpret the Genesis creation story for myself, in the light of my learning from religion;</li> <li>reflect carefully on and express with insight how the story can be applied to everyday life today.</li> </ul>
<b>7</b>	<ul style="list-style-type: none"> <li>relate in detail the symbolism of the work of at least two artists to the symbolism contained in the Christian creation story;</li> <li>compare texts and images of at least three creation stories and explain similarities and differences clearly</li> </ul>	<ul style="list-style-type: none"> <li>evaluate both personally and critically the paintings in the pack explaining clearly what I believe about God and the creation of the world;</li> <li>evaluate how my personal response to the paintings might effect my response to the natural world.</li> </ul>
<b>8</b>	<ul style="list-style-type: none"> <li>analyse the form, style and content of the paintings in this pack comparing them with the work of at least two other artists focusing on the same story;</li> <li>critically evaluate the meaning and message of the Genesis accounts of creation.</li> </ul>	<ul style="list-style-type: none"> <li>give an informed and ordered account of my personal response to the paintings in the pack comparing and contrasting them with other works of art (including my own);</li> </ul>
<b>EP</b>	<ul style="list-style-type: none"> <li>explore different interpretations of religious myth balancing sources and explaining how valid and significant those interpretations are.</li> </ul>	<ul style="list-style-type: none"> <li>provide a clear and analytical response to the work in the pack and to the religious story (myth) on which it is based, drawing on key ideas and beliefs appropriately.</li> </ul>

## Attainment and Achievement in RE in Wandsworth schools

### **Some examples of 'I can ...' statements based on the principal religious traditions represented in Great Britain**

The following is not a comprehensive scheme but rather provides examples. They are included here to provide a base for the school's own development of the use of 'I can ...' statements. When schools are selecting the content focus they should draw on key areas identified in the Faith Community Working Group Reports (see section 6) and for Key Stages 1 to 3 on the themes identified in order to ensure that the key beliefs and practices of each religion studied is drawn on sufficiently. In the use of all sections of this syllabus, including these examples, it will be important to relate the sacred writings of the religions to life in the modern world.

## Attainment and Achievement in RE in Wandsworth schools

### Christian: Christmas and Easter

Attainment Level	I can ...
<b>Level 1</b> <b>AT1</b> <b>AT2</b>	<ul style="list-style-type: none"> <li>● talk about what happens at Christmas or Easter and what Christians do to make it a special time.</li> <li>● <i>talk about what I remember about what I did at either Christmas or Easter.</i></li> </ul>
<b>Level 2</b> <b>AT1</b> <b>AT2</b>	<ul style="list-style-type: none"> <li>● retell the Christmas or Easter story and say why this story is important for Christians.</li> <li>● talk about some of the similar things that happen at Christmas and Easter that show these two times are important to Christians</li> <li>● <i>talk about why Jesus is the central figure of the stories and say what I think about him.</i></li> </ul>
<b>Level 3</b> <b>AT1</b> <b>AT2</b>	<ul style="list-style-type: none"> <li>● describe some key ways in which Christians celebrate festivals (e.g. Christmas and Easter) that show they are important times in the Christian's year.</li> <li>● make simple links between the events, customs, beliefs and experiences of at least two Christian festivals.</li> <li>● <i>ask questions about why celebrating festivals is important for Christians and think about how this might relate to special times in my life too.</i></li> </ul>
<b>Level 4</b> <b>AT1</b> <b>AT2</b>	<ul style="list-style-type: none"> <li>● use a range of Christian words and phrases to describe and show understanding of why Christmas and Easter are important festivals for Christians.</li> <li>● make clear links between the events, customs, beliefs and experiences of how at least two Christian festivals are celebrated.</li> <li>● <i>apply the key teachings of Easter (e.g. sacrifice, love, justice, forgiveness, atonement) to answer questions about how Christians should live today and give my own understanding of these key teachings too.</i></li> </ul>
<b>Level 5</b> <b>AT1</b> <b>AT2</b>	<ul style="list-style-type: none"> <li>● use a wide range of Christian words and phrases to describe and show understanding of why Christmas and Easter are important festivals for Christians.</li> <li>● explain some links between how Christians celebrate their festivals and how members of at least two other faiths celebrate their festivals to explain what is similar and what is different.</li> <li>● <i>express my views clearly about why celebrating Christmas or Easter acts as an inspiration for Christians comparing it with what acts as an inspiration to me.</i></li> </ul>

## Attainment and Achievement in RE in Wandsworth schools

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Attainment Level	I can ...
<b>Level 6</b> <b>AT1</b> <b>AT2</b>	<ul style="list-style-type: none"> <li>● interpret the way in which two different Christian groups (denominations) celebrate the events, customs, beliefs and experiences associated with Christmas and Easter showing how and why their practices differ.</li> <li>● <i>evaluate how celebrating a purely 'religious' Christmas might be a challenge for Christians in 21st Britain.</i></li> <li>● <i>apply my views about the importance of the celebration of Christmas and Easter for Christians today evaluating these two principal festivals alongside some less widely kept ones (such as saints days, Rogation Day etc)</i></li> </ul>
<b>Level 7</b> <b>AT1</b> <b>AT2</b>	<ul style="list-style-type: none"> <li>● demonstrate a coherent understanding of the different emphases different Christian groups put on different practices connected with the celebration of Christmas and Easter.</li> <li>● <i>articulate my own response to the celebration of Christmas and Easter and evaluate it in the light of what a Christian might say.</i></li> </ul>
<b>Level 8</b> <b>AT1</b> <b>AT2</b>	<ul style="list-style-type: none"> <li>● contextualise the teaching of the Jesus and show how they are expressed through the celebration of Christmas or Easter evaluating the impact of his teachings for life in the 21st Century.</li> <li>● analyse different denominational beliefs and practices within Christianity today exemplifying this through a focus on the celebration of either Christmas or Easter.</li> <li>● <i>bring together a range of Christian teachings important in the celebration of Christmas or Easter, justify my own views about them and provide a detailed evaluation of them in the light of two different denominational approaches to these teachings.</i></li> </ul>
<b>EP</b> <b>AT1</b> <b>AT2</b>	<ul style="list-style-type: none"> <li>● provide a consistent and detailed analysis of Christian belief as exemplified through the celebration of Christmas or Easter in contemporary 21st Century Britain.</li> <li>● <i>give a highly reasoned insight into my own and other's perspectives on Christian belief and practice, substantiating conclusions and coming to a balanced conclusion about the relevance of celebrating Christmas and Easter today.</i></li> </ul>

**In using this example it will be important to relate to the sacred writings of Christianity (the Bible) to life in the modern world.**



## Attainment and Achievement in RE in Wandsworth schools

### Buddhism: the Buddha and his teachings

Attainment Level	I can ...
<b>Level 1</b> <b>AT1</b> <b>AT2</b>	<ul style="list-style-type: none"> <li>● recognise two Buddhist symbols.</li> <li>● talk about a Buddhist story I have heard explaining what happened in it.</li> <li>● <i>talk about what I find interesting about a statue of the Buddha.</i></li> </ul>
<b>Level 2</b> <b>AT1</b> <b>AT2</b>	<ul style="list-style-type: none"> <li>● retell at least two Buddhist stories and say what they teach a Buddhist.</li> <li>● use at least two Buddhist words and say what they mean – e.g. Sangha and Buddharupa</li> <li>● <i>talk about why different statues of the Buddha show different things Buddhists believe about him and say what I think about the Buddha</i></li> </ul>
<b>Level 3</b> <b>AT1</b> <b>AT2</b>	<ul style="list-style-type: none"> <li>● describe some key things about the life of the Buddha which are important for Buddhist today.</li> <li>● make simple links between different sources (like the Four Noble Truths, the Noble Eightfold Path, the Wisdom sermon) to show what Buddhists believe about what the Buddha taught.</li> <li>● <i>respond to the teaching of the Noble Eightfold Path and say what I think it says about what is right and wrong.</i></li> </ul>
<b>Level 4</b> <b>AT1</b> <b>AT2</b>	<ul style="list-style-type: none"> <li>● use a range of Buddhist terms to describe and show understanding of Buddhist beliefs.</li> <li>● make clear links between some of the sources in Buddhism (like the Four Noble Truths, the Noble Eightfold Path, the Wisdom sermon) and the sources of one other religion (e.g. the Qur'an and Hadith in Islam or the Bible and the Creeds in Christianity) to show what they believe about their 'founder' or important religious leader.</li> <li>● <i>apply the teachings of Buddhism (from for example the Eightfold Path) to answer questions about what is right and wrong and give reasons for my opinions about it.</i></li> </ul>
<b>Level 5</b> <b>AT1</b> <b>AT2</b>	<ul style="list-style-type: none"> <li>● use a wide range of Buddhist terms to describe and show understanding of Buddhist beliefs.</li> <li>● explain some links between some of the sources in Buddhism (like the Four Noble Truths, the Noble Eightfold Path, the Wisdom sermon) and the sources of one other religion (e.g. the Qur'an and Hadith in Islam or the Bible and the Creeds in Christianity) to explain how they are similar and different.</li> <li>● <i>express my views clearly about a given statement and can evaluate both the statement and my views from a Buddhist perspective.</i></li> </ul>

## Attainment and Achievement in RE in Wandsworth schools

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Attainment Level	I can ...
<b>Level 6</b> <b>AT1</b> <b>AT2</b>	<ul style="list-style-type: none"> <li>● interpret the ways in which at least two different traditions within Buddhism put the teachings of the Buddha into practice in daily life.</li> <li>● <i>evaluate how being a Buddhist in Britain in the 21st century might be challenging.</i></li> <li>● <i>apply my views about a given statement and can evaluate that statement and my views about it from a Buddhist and at least one other (e.g. Muslim, Christian, Humanist) perspective.</i></li> </ul>
<b>Level 7</b> <b>AT1</b> <b>AT2</b>	<ul style="list-style-type: none"> <li>● demonstrate a coherent understanding of the way in which different Buddhists belonging to different traditions put the teachings of the Buddha into practice in daily life.</li> <li>● <i>analyse how being a Buddhist affects the daily life of Buddhists from different traditions.</i></li> <li>● <i>articulate my own response about a given statement and can critically evaluate it from a Buddhist and at least two other (e.g. Muslim, Christian, Humanist) perspectives.</i></li> </ul>
<b>Level 8</b> <b>AT1</b> <b>AT2</b>	<ul style="list-style-type: none"> <li>● contextualise the teaching of the Buddha with reference to the religious and cultural ideas of his day and evaluate the impact of his teachings for life in the 21st Century.</li> <li>● analyse different schools of thought within Buddhism and show how they relate to the life of Buddhists in Britain today.</li> <li>● <i>bring together a range of Buddhist ideas and teachings, justify my own views about them and provide a detailed evaluation of at least two other (e.g. Muslim, Christian, Humanist) perspectives.</i></li> </ul>
<b>EP</b> <b>AT1</b> <b>AT2</b>	<ul style="list-style-type: none"> <li>● provide a consistent and detailed analysis of Buddhist belief and practice in contemporary 21st Century Britain.</li> <li>● evaluate the impact of Buddhism on a country where it is the predominant way of life</li> <li>● evaluate the importance of diversity in belief and practice amongst Buddhists and analyse how Buddhist belief has changed, and is likely to change, over time.</li> <li>● <i>give a highly reasoned insight into my own and other's perspectives on Buddhist belief and practice, substantiating conclusions and coming to a balanced conclusion about the relevance of Buddhism for today.</i></li> </ul>

**In using this example it will be important to relate to the sacred writings of Buddhism (e.g. The Jakata Tales - accounts of previous lives of the Buddha and his birth) to life in the modern world.**

## Attainment and Achievement in RE in Wandsworth schools

### Hinduism: Gods and Goddesses

Attainment Level	I can ...
<b>Level 1</b> <b>AT1</b> <b>AT2</b>	<ul style="list-style-type: none"> <li>● recognise two Hindu gods or goddesses.</li> <li>● talk about a Hindu story I have heard explaining what happened in it.</li> <li>● <i>talk about what I find interesting about a statue of Krishna or Lakshmi.</i></li> </ul>
<b>Level 2</b> <b>AT1</b> <b>AT2</b>	<ul style="list-style-type: none"> <li>● retell at least two stories about a Hindu god or goddess and say what they teach a Hindu.</li> <li>● use at least two Buddhist words and say what they mean – e.g. murti, puja.</li> <li>● <i>talk about how statues of Hindu gods and goddesses show different things about what Hindus believe about God.</i></li> </ul>
<b>Level 3</b> <b>AT1</b> <b>AT2</b>	<ul style="list-style-type: none"> <li>● describe some key beliefs about Krishna (or Rama or Sita etc) from some of the stories about him (her) that are important to Hindus today.</li> <li>● make some simple links between how Krishna (or Rama or Sita etc) is shown in different statues or pictures which tells me what Hindus believe about this god (goddess).</li> <li>● <i>respond to how Hindus show their love for Krishna (or Rama or Sita etc) by the way they worship him (her) and say what I find interesting or puzzling about their worship.</i></li> </ul>
<b>Level 4</b> <b>AT1</b> <b>AT2</b>	<ul style="list-style-type: none"> <li>● use some Hindu words and phrases correctly to describe and show understanding of what Hindus believe about the gods and goddesses.</li> <li>● make clear links between some of these beliefs and what one other religion believes about God.</li> <li>● <i>apply the beliefs about the gods and goddesses to life for a Hindu today and describe the beliefs (religious or other) that influences me and my life.</i></li> </ul>
<b>Level 5</b> <b>AT1</b> <b>AT2</b>	<ul style="list-style-type: none"> <li>● use a wide range of Hindu words and phrases to explain and show understanding of Hindu beliefs about the gods or goddesses.</li> <li>● explain how Hindu belief about gods and goddesses is the same as and different from the beliefs of one other religion (e.g. Christianity or Islam).</li> <li>● <i>express my views clearly about the challenge of being a Hindu in British society today.</i></li> </ul>
<b>Level 6</b> <b>AT1</b> <b>AT2</b>	<ul style="list-style-type: none"> <li>● give an informed account of Hindu beliefs about gods and goddesses explaining some of the diversity within Hindu traditions.</li> <li>● interpret how the diversity of belief and practice within Hinduism is seen as a strength of the religion by many Hindus.</li> <li>● <i>express my views about belief in 'the divine' (God, gods/goddesses) and evaluate it from a Hindu and at least one other (e.g. Muslim, Christian, Humanist) perspective.</i></li> </ul>

## Attainment and Achievement in RE in Wandsworth schools

Attainment Level	I can ...
<b>Level 7</b> <b>AT1</b> <b>AT2</b>	<ul style="list-style-type: none"> <li>● analyse different responses to the statement, 'Hindus are essentially monotheists'.</li> <li>● demonstrate a coherent understanding of Hindu belief about the divine and how that affects their worship and ways of living.</li> <li>● <i>articulate my own response to beliefs about the divine and can critically evaluate it from a Hindu and at least two other (e.g. Muslim, Christian, Humanist) perspectives.</i></li> </ul>
<b>Level 8</b> <b>AT1</b> <b>AT2</b>	<ul style="list-style-type: none"> <li>● critically evaluate the impact of Hindu beliefs about gods and goddesses on the way in which Hindus live both in India and in the UK today.</li> <li>● <i>analyse different schools of thought within Hinduism and show how they relate to the life of Hindus in India and in Britain today.</i></li> <li>● <i>bring together a range of Hindu ideas and teachings about the gods and goddesses, justify my own views about them and provide a detailed evaluation of at least two other (e.g. Muslim, Christian, Humanist) perspectives.</i></li> </ul>
<b>EP</b> <b>AT1</b> <b>AT2</b>	<ul style="list-style-type: none"> <li>● provide a consistent and detailed analysis of Hindu belief and practices concerning the gods and goddesses in contemporary 21st Century Britain.</li> <li>● evaluate the importance of diversity in belief and practice amongst Hindus and analyse how Hindu belief has changed, and is likely to change, over time.</li> <li>● <i>give a highly reasoned insight into my own and other's perspectives on Hindu belief about the divine, substantiating conclusions and coming to a balanced conclusion about the relevance of Hinduism in the world today.</i></li> </ul>

**In using this example it will be important to relate to the sacred writings of Hinduism (e.g. the Upanishads) to life in the modern world.**

## Attainment and Achievement in RE in Wandsworth schools

### Islam: the Five Pillars

Attainment Level	I can ...
<b>Level 1</b> <b>AT1</b> <b>AT2</b>	<ul style="list-style-type: none"> <li>● talk about how Muslims pray 5 times each day</li> <li>● talk about what happens when Muslims go on hajj (pilgrimage).</li> <li>● <i>talk about what I find interesting about how Muslims pray and what puzzles me about it.</i></li> </ul>
<b>Level 2</b> <b>AT1</b> <b>AT2</b>	<ul style="list-style-type: none"> <li>● talk about why prayer is important to Muslims.</li> <li>● say what happens when Muslims go on hajj (pilgrimage) and talk about why hajj is so important to Muslims.</li> <li>● <i>ask questions about how people might feel when they go on hajj.</i></li> </ul>
<b>Level 3</b> <b>AT1</b> <b>AT2</b>	<ul style="list-style-type: none"> <li>● give a basic description of each of the five pillars of Islam and say why they are important to Muslims.</li> <li>● make simple links between the five pillars of Islam and the impact they have on a Muslim's life.</li> <li>● <i>ask questions about why the five pillars are important to Muslims and think about how this might relate to what is important to me in my life.</i></li> </ul>
<b>Level 4</b> <b>AT1</b> <b>AT2</b>	<ul style="list-style-type: none"> <li>● use the correct Arabic words to describe the five pillars of Islam and show understanding of why they are important to Muslims.</li> <li>● make clear links between the five pillars of Islam and describe the impact they have on a Muslim's life.</li> <li>● <i>apply the key teaching of the one-ness of God in Islam to the Shahadah to answer questions about how Muslims should live today and give my own understanding of this key Muslim teaching.</i></li> </ul>
<b>Level 5</b> <b>AT1</b> <b>AT2</b>	<ul style="list-style-type: none"> <li>● use a wide range of key Muslim words and phrases to describe and show understanding of why the five pillars of Islam are important to Muslims.</li> <li>● explain some links between how Muslims go on hajj and how members of at least two other faiths practice pilgrimages explaining what is similar and what is different.</li> <li>● <i>express my views clearly about at least two of the five pillars of Islam and how they act as an inspiration for Muslims comparing them with what acts as an inspiration to me.</i></li> </ul>

## Attainment and Achievement in RE in Wandsworth schools

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Attainment Level	I can ...
<b>Level 6</b> <b>AT1</b> <b>AT2</b>	<ul style="list-style-type: none"> <li>● give an informed account of each of the five pillars of Islam explaining their effect on the life of Muslims today.</li> <li>● <i>evaluate how living by the five pillars of Islam might be a challenge for Muslims in 21st Century Britain.</i></li> <li>● <i>apply my views about the importance of the five pillars of Islam for Muslims today evaluating at least two of them in the light of my own beliefs and values.</i></li> </ul>
<b>Level 7</b> <b>AT1</b> <b>AT2</b>	<ul style="list-style-type: none"> <li>● demonstrate a coherent understanding of the effect of living by the five pillars of Islam for Muslims in Britain today.</li> <li>● explain the similarities and differences in belief and practice between Sunni and Shia Muslims in Britain today.</li> <li>● <i>articulate my own response to keeping the five pillars of Islam and evaluate it in the light of what a Muslim might say.</i></li> </ul>
<b>Level 8</b> <b>AT1</b> <b>AT2</b>	<ul style="list-style-type: none"> <li>● contextualise and critically evaluate the teaching of the Prophet Muhammad (pbuh) with regard to the five pillars of Islam and show how they are expressed through the lives of Muslims today.</li> <li>● <i>coherently analyse the beliefs of Muslims with regard to the five pillars of Islam considering the values and commitments they express and present with justification my own views on the five pillars of Islam.</i></li> </ul>
<b>EP</b> <b>AT1</b> <b>AT2</b>	<ul style="list-style-type: none"> <li>● provide a consistent and detailed analysis of Muslim belief as exemplified through the five pillars of Islam in contemporary 21st Century Britain.</li> <li>● <i>give a highly reasoned insight into my own and other's perspectives on Muslim belief and practice, substantiating conclusions and coming to a balanced conclusion about the relevance of the five pillars of Islam for today.</i></li> </ul>

**In using this example it will be important to relate to the sacred writings of Islam (the Qur'an) to life in the modern world.**

## Attainment and Achievement in RE in Wandsworth schools

### Judaism: the Jewish Home

Attainment Level	I can ...
<b>Level 1</b> <b>AT1</b> <b>AT2</b>	<ul style="list-style-type: none"> <li>● talk about the Sedar Plate found in a Jewish home.</li> <li>● talk about what happens when Jews celebrate Passover in the home.</li> <li>● <i>talk about what I find interesting about the Passover celebrations and what puzzles me about it.</i></li> </ul>
<b>Level 2</b> <b>AT1</b> <b>AT2</b>	<ul style="list-style-type: none"> <li>● retell the story of Passover.</li> <li>● say what happens when Jews celebrate Pesach in the home and say why it is so important to Jewish families.</li> <li>● <i>ask questions about how people might feel when they celebrate Pesach.</i></li> </ul>
<b>Level 3</b> <b>AT1</b> <b>AT2</b>	<ul style="list-style-type: none"> <li>● give a basic description of at least 4 items that would be in a Jewish home showing different aspects of their faith.</li> <li>● make simple links between the items and Jewish beliefs.</li> <li>● <i>ask questions about why each of the items are important to Jews and think about how this might relate to what is important to me in my life.</i></li> </ul>
<b>Level 4</b> <b>AT1</b> <b>AT2</b>	<ul style="list-style-type: none"> <li>● use the correct Jewish words to describe items found in a Jewish home and show understanding of why they are important to Jews in the practice of their faith.</li> <li>● make clear links between the how Jews celebrate their faith in their homes and how members of another religion (e.g. Christianity or Islam) celebrate their faith in their home.</li> <li>● <i>ask questions and suggest some answers to why items found in the Jewish home help them feel a sense of belonging to the Jewish religion and think about how this relates to me and my life.</i></li> </ul>
<b>Level 5</b> <b>AT1</b> <b>AT2</b>	<ul style="list-style-type: none"> <li>● use a wide range of key Jewish words and phrases to describe and show understanding of why items such as the mezuzah, the Sedar Plate and the tzadiki box are important to Jews.</li> <li>● explain some links between how Jews celebrate Pesach in the home and how members of at least two other faiths celebrate on of their important festivals.</li> <li>● <i>express my views clearly about the importance of at least two religious item found in a practicing Jewish home and how they are a help to them in practicing their faith comparing them with any item I might use that helps me to think about what is important in my life/my religion.</i></li> </ul>

## Attainment and Achievement in RE in Wandsworth schools

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Attainment Level	I can ...
<b>Level 6</b> <b>AT1</b> <b>AT2</b>	<ul style="list-style-type: none"> <li>● give an informed account of the use of religious items found in a Jewish home explaining their effect on Jewish life and practice today.</li> <li>● <i>evaluate how putting Jewish beliefs into practice might be a challenge for Jews today.</i></li> <li>● <i>apply my views about the importance of having items that reflect your religious belief and practice in your home and how that helps you live by your religion evaluating at least two of them in the light of my own beliefs and values.</i></li> </ul>
<b>Level 7</b> <b>AT1</b> <b>AT2</b>	<ul style="list-style-type: none"> <li>● demonstrate a coherent understanding of the effect of living by Jewish beliefs and practices in Britain today.</li> <li>● explain the similarities and differences in religious items found in a practicing Jewish home comparing them with religious items found in the homes of members of at least two other religious traditions.</li> <li>● <i>articulate my own response to keeping rules in the home and evaluate it in the light of what an Orthodox or Reform Jew might say.</i></li> </ul>
<b>Level 8</b> <b>AT1</b> <b>AT2</b>	<ul style="list-style-type: none"> <li>● contextualise and critically evaluate how Jews practice their religion in their homes today showing how this helps them to live a better Jewish life when they are out of the home.</li> <li>● critically evaluate the difference in belief and practice between Orthodox and Reform Jews in Britain today.</li> <li>● <i>coherently analyse the beliefs of Jews as shown through worship in their homes considering the values and commitments such practices show and present with justification my own views on the five pillars of Islam.</i></li> </ul>
<b>EP</b> <b>AT1</b> <b>AT2</b>	<ul style="list-style-type: none"> <li>● provide a consistent and detailed analysis of Jewish belief and practice as expressed through the religious items found in the homes of many Jews in contemporary 21st Century Britain.</li> <li>● <i>give a highly reasoned insight into my own and other's perspectives on Jewish belief and practice, substantiating conclusions and coming to a balanced conclusion about the relevance of practising religion in the home for Jews today.</i></li> </ul>

**In using this example it will be important to relate to the sacred writings of Judaism (the Torah, the Hebrew Bible) to life in the modern world.**



## Attainment and Achievement in RE in Wandsworth schools

### Sikhism: the Guru Granth Sahib

Attainment Level	I can ...
<b>Level 1</b> <b>AT1</b> <b>AT2</b>	<ul style="list-style-type: none"> <li>● talk about how Sikhs show that their special book is important to them.</li> <li>● talk about what happens when a Sikh goes to worship in the Gurdwara.</li> <li>● <i>talk about what I find interesting about how Sikhs show their respect to their special book and what puzzles me about it.</i></li> </ul>
<b>Level 2</b> <b>AT1</b> <b>AT2</b>	<ul style="list-style-type: none"> <li>● talk about why the Sikh special book is important to Sikhs.</li> <li>● show that I understand how worship in the Gurdwara centres on the Sikh holy book.</li> <li>● <i>ask questions about how important the Sikh holy book is to them.</i></li> </ul>
<b>Level 3</b> <b>AT1</b> <b>AT2</b>	<ul style="list-style-type: none"> <li>● give a basic description of how the Guru Granth Sahib came into existence and say why it is important to Sikhs today.</li> <li>● make simple links between the teaching of the Sikh Gurus and the Guru Granth Sahib and the way it effects the life of Sikhs.</li> <li>● <i>ask questions about why the Guru Granth Sahib is important to Sikhs and think about how this might relate to what is important to me in my life.</i></li> </ul>
<b>Level 4</b> <b>AT1</b> <b>AT2</b>	<ul style="list-style-type: none"> <li>● use the correct Punjabi words to describe the importance of the Guru Granth Sahib for Sikhs today.</li> <li>● make clear links between the teaching of the Sikh Gurus and the Guru Granth Sahib and describe the impact it has on Sikhs today.</li> <li>● <i>describe how the way the Guru Granth Sahib is treated respectfully acts as an inspiration for Sikhs today.</i></li> <li>● <i>describe what inspires and influences me and what I think should be treated with reverence and respect.</i></li> </ul>
<b>Level 5</b> <b>AT1</b> <b>AT2</b>	<ul style="list-style-type: none"> <li>● use a wide range of key Sikh words and phrases to describe and show understanding of why the Guru Granth Sahib is so important to Sikhs.</li> <li>● explain some links between how Sikhs show respect to their holy book and how the members of at least two other faiths show respect to their holy book explaining what is similar and what is different.</li> <li>● <i>express my views clearly about what I think is worthy of reverence of respect.</i></li> </ul>

## Attainment and Achievement in RE in Wandsworth schools

3

Attainment Level	I can ...
<b>Level 6</b> <b>AT1</b> <b>AT2</b>	<ul style="list-style-type: none"> <li>● give an informed account of the teaching of the Gurus and the Guru Granth Sahib explaining its effect on Sikh life today.</li> <li>● <i>evaluate how living by the teaching of the Guru Granth Sahib might be a challenge for Sikhs in 21st Century Britain.</i></li> <li>● <i>apply my views about the importance of the Guru Granth Sahib for Sikhs today evaluating beliefs and practices related to it in the light of my own beliefs.</i></li> </ul>
<b>Level 7</b> <b>AT1</b> <b>AT2</b>	<ul style="list-style-type: none"> <li>● demonstrate a coherent understanding of the importance of the Guru Granth Sahib for Sikh life and worship in Britain today.</li> <li>● explain the similarities and differences in belief and practice between how Sikhs respect the Guru Granth Sahib and how Christians or Muslims respect their holy book.</li> <li>● <i>articulate my own response to respecting the Guru Granth Sahib and its teaching and evaluate it in the light of what a Sikh might say.</i></li> </ul>
<b>Level 8</b> <b>AT1</b> <b>AT2</b>	<ul style="list-style-type: none"> <li>● contextualise and critically evaluate the teaching of the Sikh Gurus and the Guru Granth Sahib and show how it is expressed through the lives of Sikhs today.</li> <li>● <i>coherently analyse the beliefs of Sikhs with regard to the Guru Granth Sahib considering the values and commitments it expresses and present with justification my own views on the importance of sacred scriptures for religions today.</i></li> </ul>
<b>EP</b> <b>AT1</b> <b>AT2</b>	<ul style="list-style-type: none"> <li>● provide a consistent and detailed analysis of Sikh belief about the importance of the Gurus and the Guru Granth Sahib in contemporary 21st Century Britain.</li> <li>● <i>give a highly reasoned insight into my own and other's perspectives on Sikh belief and practice with regard to the Guru Granth Sahib, substantiating conclusions and coming to a balanced conclusion about the relevance of sacred writings for people of faith today.</i></li> </ul>

**In using this example it will be important to think not only about how the holy book is treated but to relate the sacred writings of Sikhism (the Guru Granth Sahib) to life in the modern world.**

## Attainment and Achievement in RE in Wandsworth schools

### 3.2. RE and SEN in mainstream schools

The special educational needs of pupils should be taken into account when planning work to include all pupils across the ability range. Teachers are encouraged to plan drawing on the expertise of the Special Educational Needs Co-ordinator (SENCO) and on the principles for inclusion underpinning the school curriculum, this includes taking the needs of the most academically able into consideration.

Providing a curriculum which meets the needs of the pupils for whom it is intended, which takes account of their existing knowledge and understanding, extends and develops their capabilities is axiomatic to good teaching. The planning, delivery and assessment of religious education should take this into account. Differentiation in religious education should be based upon setting:

- tasks that enable pupils to draw from personal experiences and the knowledge and understanding which they bring with them;
- tasks that are clearly relevant to the needs of each pupil and appropriate to his/her abilities, taking particular account of special educational needs, including gifted and talented pupils, or pupils with physical or other disabilities;
- a common task that offers sufficient scope for each pupil to demonstrate achievement to his/her full potential so that teachers can differentiate according to outcome;
- appropriate tasks for the differing needs of pupils.

#### **In differentiating teachers should take account of:**

- the nature of the task/tasks to be undertaken;
- the specific aims and objectives underpinning the activity/activities;
- the requirements for a variety of teaching and learning strategies and preferred learning styles; and,
- the opportunities for a full range of outcomes.

### 3.3.1 RE in special schools

RE in special schools is, according to legislation, to be delivered to all pupils/students on the school role (unless withdrawn by their parents – see sections 1.6 and 4.4), ‘as far as is practicable’. What this means will differ for each school and for each child depending on need and ability. For example, it could mean using material from this agreed syllabus from a younger age group presented in a way suitable for the pupil or group. It could mean using material from the same key stage but covering less content or presenting it in such a way that it is appropriate for the pupil or group. It could mean using the same key stage material but presenting it so that those with sight or hearing problems, for example, are fully able to access the material.

## Attainment and Achievement in RE in Wandsworth schools

In order to meet their responsibility in providing a broad and balanced curriculum special schools will need to address what 'as far as is practicable' means in their context, and as in mainstream schools draw up an appropriate scheme of work, based on the pupils' needs and adequately resourced and supported by the school. Special schools, like mainstream schools, also need to provide opportunities for pupils to respond to issues of spiritual, moral, social and cultural concern. This is a requirement across the curriculum but RE plays a significant part in such development opportunities. This should be born in mind when planning the RE curriculum for the school.

### 3.3.2. **SEN Pupils: Performance levels – the P Scale for RE in Wandsworth**

These performance descriptions, based on the work of the Qualifications and Curriculum Authority (QCA) outline early learning and attainment for those pupils who are working below level 1 in eight levels, from P1 to P8. They are provided as exemplars of pre level 1 responses in RE which schools are encouraged to use and adapt to meet their particular circumstances and scheme of work. The performance descriptions can be used in the same way as the National Curriculum level descriptions and the level descriptions (1 to Exceptional Performance) as outlined in this syllabus for religious education to:

- decide which description best fits a pupil's performance over a period of time and in different contexts;
- develop or support more focused day-to-day approaches to ongoing teacher assessment by using the descriptions to refine and develop long-, medium- and short-term planning;
- track progress towards attainment at National Curriculum level 1;
- identify lateral progress by looking for related skills at similar levels across their subjects;
- record pupils' overall development and achievement. For example, at the end of a year or a key stage;
- analyse the learning tasks and approaches used to ensure that they enable pupils to achieve at the appropriate level.

## Attainment and Achievement in RE in Wandsworth schools

### Performance descriptions across subjects

The performance descriptions for P1 to P3 are common across all subjects. They outline the types and range of general performance that some pupils with learning difficulties might characteristically demonstrate. Subject-focused examples are included to illustrate some of the ways in which staff might identify attainment in different subject contexts.

**P1 (i)** Pupils encounter activities and experiences. They may be passive or resistant. They may show simple reflex responses, *for example, startling at sudden noises or movements*. Any participation is fully prompted.

**P1 (ii)** Pupils show emerging awareness of activities and experiences. They may have periods when they appear alert and ready to focus their attention on certain people, events, objects or parts of objects, *for example, becoming still in response to silence*. They may give intermittent reactions, *for example, vocalising occasionally during group celebrations and acts of worship*.

**P2 (i)** Pupils begin to respond consistently to familiar people, events and objects. They react to new activities and experiences, *for example, briefly looking around in unfamiliar natural and man-made environments*. They begin to show interest in people, events and objects, *for example, leaning towards the source of a light, sound or scent*. They accept and engage in coactive exploration, *for example, touching a range of religious artefacts and found objects in partnership with a member of staff*.

**P2 (ii)** Pupils begin to be proactive in their interactions. They communicate consistent preferences and affective responses, *for example, showing that they have enjoyed an experience or interaction*. They recognise familiar people, events and objects, *for example, becoming quiet and attentive during a certain piece of music*. They perform actions, often by trial and improvement, and they remember learned responses over short periods of time, *for example, repeating a simple action with an artefact*. They cooperate with shared exploration and supported participation, *for example, performing gestures during ritual exchanges with another person performing gestures*.

**P3 (i)** Pupils begin to communicate intentionally. They seek attention through eye contact, gesture or action. They request events or activities, *for example, prompting a visitor to prolong an interaction*. They participate in shared activities with less support. They sustain concentration for short periods. They explore materials in increasingly complex ways, *for example, stroking or shaking artefacts or found objects*. They observe the results of their own actions with interest, *for example, when vocalising in a quiet place*. They remember learned responses over more extended periods, *for example, following a familiar ritual and responding appropriately*.

**P3 (ii)** Pupils use emerging conventional communication. They greet known people and may initiate interactions and activities, *for example, prompting an adult to sing or play a favourite song*. They can remember learned responses over increasing periods of time and may anticipate known events, *for example, celebrating the achievements of their peers in assembly*. They may respond to options and choices with actions or gestures, *for example, choosing to participate in activities*. They actively explore objects and events for more extended periods, *for example, contemplating the flickering of a candle flame*. They apply potential solutions systematically to problems, *for example, passing an artefact to a peer in order to prompt participation in a group activity*.

# Attainment and Achievement in RE in Wandsworth schools

## Performance descriptions in religious education

From level P4 to P8, many believe it is possible to describe pupils' performance in a way that indicates the emergence of skills, knowledge and understanding in RE. The descriptions provide an example of how this can be done.

**P4** Pupils use single elements of communication, *for example, words, gestures, signs or symbols*, to express their feelings. They show they understand 'yes' and 'no'. They begin to respond to the feelings of others, *for example, matching their emotions and laughing when another pupil is laughing*. They join in with activities by initiating ritual actions or sounds. They may demonstrate an appreciation of stillness and quietness.

**P5** Pupils respond appropriately to simple questions about familiar religious events or experiences and communicate simple meanings. They respond to a variety of new religious experiences, *for example, involving music, drama, colour, lights, food, or tactile objects*. They take part in activities involving two or three other learners. They may also engage in moments of individual reflection.

**P6** Pupils express and communicate their feelings in different ways. They respond to others in group situations and cooperate when working in small groups. Pupils listen to, and begin to respond to, familiar religious stories, poems and music, and make their own contribution to celebrations and festivals. They carry out ritualised actions in familiar circumstances. They show concern and sympathy for others in distress, *for example, through gestures, facial expressions or by offering comfort*. They start to be aware of their own influence on events and other people.

**P7** Pupils listen to and follow religious stories. They communicate their ideas about religion, life events and experiences in simple phrases. They evaluate their own work and behaviour in simple ways, beginning to identify some actions as right or wrong on the basis of the consequences. They find out about aspects of religion through stories, music or drama, answer questions and communicate their responses. They may communicate their feelings about what is special to them, *for example, using role play*. They begin to understand that other people have needs and to respect these. They make purposeful relationships with others in group activity.

**P8** Pupils listen attentively to religious stories or to people talking about religion. They begin to understand that religious and other stories carry moral and religious meaning. They are increasingly able to communicate ideas, feelings or responses to experiences or to retell religious stories. They communicate simple facts about religion and important people in religions. They begin to realise the significance of religious artefacts, symbols and places. They reflect on what makes them happy, sad, excited or lonely. They demonstrate a basic understanding of what is right and wrong in familiar situations. They are often sensitive to the needs and feelings of others and show respect for themselves and others. They treat living things and their environment with care and concern.



## 4.1 The role of the RE subject leader

### Some key areas of subject leadership

It is important that a particular teacher takes responsibility to lead and co-ordinates religious education in the school. Quality RE is profoundly influenced by the quality of subject leadership. It is an issue for governors and school managers to ensure adequate subject support and management. The subject leader's role is crucial in encouraging a climate within the school/subject area that celebrates success and identifies areas in need of further development (see 4.3 below).

### The subject leader's exact role will vary but is likely to include such areas as:

- attending meetings/courses, and reporting back on them, collecting up-to-date information about developments in RE and related professional issues and drawing colleagues' attention to such;
- taking a lead in organising in-school/departmental in-service training for RE;
- managing RE meetings;
- negotiating and managing the budget allocated to religious education;
- maintaining and developing resources for RE (books, work cards, artefacts, videos, pictures/posters, CD-ROMs, etc) – taking financial responsibility for the subject area (see above);
- ensuring that the school library and other resource collections in the school include relevant and up to date RE resources to support teaching and learning in RE (books, CD-ROMs, etc);
- producing, in consultation with colleagues, relevant documentation for the curriculum area (policy, scheme of work, etc.);
- helping colleagues to implement the religious education curriculum within the school in the light of the Agreed Syllabus;
- producing, in consultation with colleagues, a development/improvement plan for the curriculum area, linked to the school development/improvement plan, and bearing in mind any issues which have arisen through the inspection process (including through self-evaluation) and through other school and government initiatives;
- monitoring and evaluating the quality of the delivery of religious education within the school (content, teaching and learning);
- monitoring and evaluating standards (of achievement and attainment) in RE, setting targets for future improvement;
- liaising with other schools;
- liaising with parents, local faith communities and other interested parties.

Many schools have a link governor for RE whose role is to get to know the issues surrounding RE and the staff who teach it and to feedback to the governing body any issues as appropriate.



## 4.2 Subject documentation

### Contents:

The contents may vary between schools and subject areas or departments. The layout may be laid down in the school as a common format for all areas. The following elements prove useful in RE documentation.

### Curriculum:

- the subject and its place in the curriculum (national, basic, general), time, when and how the policy/documentation was drawn up, when it was received by governors, when it is to be reviewed;
- aims and objectives (explicitly linked to Agreed Syllabus/Trust Deeds, school's aims and objectives);
- curriculum and assessment – general overview statement about practice;
- inspection arrangements and key issues for development - taken from the previous inspection report and/or self-evaluation material);
- the programme of study/scheme of work.

### Organisation and Management:

- teaching and learning styles – variety, appropriateness, challenge and support;
- standards, progress, targets, differentiation and assessment;
- communication between teachers, pupils, parents, outside agencies;
- subject/departmental development/improvement plan (links with school development/improvement plan);
- subject/departmental monitoring and evaluation, self-evaluation;
- subject/departmental progress since previous inspection;
- equal opportunities and special needs (including most able - gifted and talented) - inclusion;
- contribution to the school's provision of opportunities for the spiritual, moral, social and cultural development of pupils – content and approaches to teaching and learning;
- contribution to language and literacy, numeracy, ICT and key skills;
- any particular links with collective worship;
- contribution to PSHE and citizenship (and any other subject links);
- number and management of any "withdrawals".

### Learning Resources:

- resources - list of, where kept, possibly linked to year groups, units of work, etc.;
- teaching staff - subject leader, others, qualifications, training;
- finance - capitation - past, present, future.

### 4.3 Self-evaluation and readiness for inspection.

The subject leader needs to take an active role in the monitoring and evaluation of the subject area as he/she guides colleagues through the process of review, development and celebration. Under the inspection framework from September 2005, Section 5 Ofsted (and Section 48 Denominational) inspections will use school self evaluation to assess the quality of provision in subjects of the curriculum, including RE. The inspection will consider the effectiveness and influence of the school's self evaluation processes (at whole school and subject levels) to focus development and progress. Schools will continue to be required to self-assess the extent to which they meet all statutory requirements, including provision for RE (and collective worship).

The following list contains key documents and evidence you might have ready for senior managers or inspectors to demonstrate current provision for RE.

#### **These are the raw materials of self evaluation for the RE subject leader:**

- the school's policy statement for RE
- specific approaches in RE to general school policies and practice, e.g. on RE for pupils with special or additional educational needs or for 'gifted' pupils in RE
- descriptions of staff roles and responsibilities for RE
- outline programme of study (based on this Locally Agreed Syllabus)
- schemes of work, preferably highlighted to show opportunities for spiritual, moral, social and cultural development
- a range of sample lesson plans
- samples of pupils' work at different levels
- samples of pupils' work demonstrating key skills, e.g., in literacy or ICT
- samples of marked work, demonstrating diagnostic comments and target setting
- samples of pupil's self- and peer-assessment exercises and responses from pupils about the courses/work they have done
- a record of visits and visitors, with letters to parents and risk-assessment, photographic records etc
- results of assessments and examinations, with analysis and evaluation
- subject improvement plan (drawing on school improvement plan where appropriate)
- budget statement and record of recent spending
- list of RE resources
- notes on RE meetings and staff development, with resulting agreements and targets including notes on monitoring and support of colleagues' RE work
- a record of professional development and training for the subject area
- any correspondence with governors, parents, visitors, community groups etc.

#### 4.4 RE and the law - summary <sup>1</sup>

The statutory requirements for the delivery and inspection of religious education in schools are to be found in the Education Acts - 1944, 1981, 1988, 1992, 1993, 1996, 2000 and 2005.

Since 1944 the syllabus for religious education has been determined locally. Religious education, although not part of the National Curriculum, is to have equal standing and status with the subjects of the National Curriculum as part of the **basic** curriculum.

**The requirements of the London Borough of Wandsworth's Agreed Syllabus for Religious Education forms the legal and educational basis for RE within community schools in the borough** The Qualifications and Curriculum Authority (QCA) has issued guidance on religious education. This guidance includes for example the QCA Non-statutory Guidance (2000), the non-statutory framework for RE (2004) and some sample RE schemes of work 2005 (the latter being available in electronic form only). These, and other material relating to RE can be found on QCA's website ([www.qca.org.uk](http://www.qca.org.uk)). **Although helpful documents they are entirely advisory and should be treated as such by schools in the Borough.**

##### **The statutory requirements for religious education - a summary:**

- RE must be provided for all pupils on the school roll - this includes those in reception classes through to sixth forms. It does not include nursery schools or nursery classes in primary schools or those of sixth form age in institutions of further education.
- Parents may withdraw their children, on grounds of conscience, from the whole or part of the school's RE programme (see below).
- Teachers' have the right to withdraw from teaching RE, on grounds of conscience (see below).
- The subject must be taught in accordance with a locally agreed syllabus prepared by the Agreed Syllabus Conference and agreed by the Standing Advisory Council on Religious Education (SACRE). It is then recommended to the Education Committee of the Local Education Authority (LA) who may accept it as the syllabus for religious education to be followed by all maintained community and voluntary aided and controlled schools without a religious foundation within their area. Voluntary aided schools, with a religious foundation follow the requirements of their school's trust deeds which generally means that they follow their faith communities guidelines for RE. (See the School Standards and Framework Act of 1998 for variations on this requirement in different types of schools).
- RE provided in compliance with the agreed syllabus must not be denominational in character but it is permissible for teaching about denominational differences to take place.
- Section 8 of the Education Reform Act (ERA) 1988 makes the requirement that an agreed syllabus published subsequently to the act must **"reflect the fact that the religious traditions in Great Britain are in the main Christian, whilst taking account of the teaching and practices of the other principal religions represented in Great Britain"**. The Education Act 1993 places the requirement on local education authorities to institute a review of its locally agreed syllabus within five years of its last review and every five years subsequently.

<sup>1</sup> See also section 1.5

- Section 2 of the ERA 1988 identifies the special status of religious education as part of the basic curriculum. It states that religious education should have equal standing and status with subjects of the National Curriculum. Religious education is not subject to nationally prescribed attainment targets, programmes of study and assessment arrangements. An Agreed Syllabus Conference can develop these and recommend their inclusion in the syllabus to the LEA through the SACRE. (This agreed syllabus for religious education includes attainment targets and levels of attainment. The levels of attainment are non-statutory but provide a useful framework for both task setting and assessment purposes and their use is strongly recommended by this syllabus.
- In special schools RE is to be taught “as far is practicable” (see 1981 and 1993 education acts) to pupils, subject to withdrawal by their parents on grounds of conscience. It is suggested that special schools within the Borough should contact the Professional Centre for specific advice if necessary on interpreting this clause for their pupils.
- Under the requirements of the Education Acts 1992, 1996 and 2005 religious education taught in accordance with an agreed syllabus is subject to Office for Standards in Education (OFSTED) inspection arrangements.

### **The right of withdrawal:**

The 1944 Education Act provided parents with the right to withdraw their children from the whole or part of religious instruction in schools. The grounds for this were not specified but were generally understood to be ‘on grounds of conscience’. Teachers were also given that right in relation to themselves. Nothing in subsequent education acts has taken away what has commonly come to be known as the “conscience clause”.<sup>2</sup>

The “conscience clause” was provided to offer protection to those people who, in all conscience, were unable to take part or have their children take part in religious *instruction*. The assumption behind this was that religious *instruction* was about nurture into a faith tradition. Since 1944 there have been demographic, religious and educational developments and changes which have altered the discipline now known as religious *education*. RE is not about nurturing into any faith tradition (although neither does it, nor should it, undermine the faith of any individual) it is about providing educational experiences which open up horizons and contribute to a broad and balanced curriculum. To ignore the contribution (both positive and negative) that religion has made, and continues to make, to individuals, groups and society is to narrow the educational experiences provided by the curriculum.

<sup>2</sup> Please note that in denominational schools certain posts can be ‘reserved’ and the right of withdrawal from teaching RE is not there applicable.

## Additional support material

This agreed syllabus enables religious education to take place within an educational, open, questioning and supportive framework and encourages all involved in the education of young people to see the value of this aspect of educational provision.

(See paragraphs 44 to 49 and 141 to 149 of the DfE Circular 1/94 Religious Education and Collective Worship.)

It is no longer a legal requirement that a school's prospectus must include information about RE (and collective worship) and include mention of parental right of withdrawal. However, there is still a legal responsibility to inform parents of this. Some schools now do this through their new parent's pack rather than in the school prospectus.

If any child is withdrawn from RE the school remains responsible for the health and safety of that child but does not have to provide any alternative work for them. Parents may do so if they wish, providing it is at no cost to the school.

## 4.5 Guidelines for choice for the principal religions in addition to Christianity:

This agreed syllabus requires that schools provide a religious education curriculum which enables pupils to explore religious insights, beliefs and practices from a variety of faith perspectives.

This syllabus stipulates that pupils study Christianity throughout each key stage or phase of their education. It requires that pupils study the other principal religions represented in Great Britain, these being Buddhism, Hinduism, Islam, Judaism and Sikhism, at an appropriate level. The syllabus also allows teachers to explore in addition religious (e.g. Baha'i faith) and non-theistic life stances (e.g. Humanism). As specified in section 1.7 it requires that schools provide pupils with an appropriate balance of study of different religions. This syllabus does not specify which religion other than Christianity should be introduced and/or developed with pupils in each key stage – that choice is left to the school bearing in mind certain key factors:

- **their pupil population;**
  - many pupils and their families have allegiance to a particular religious tradition. They should have the opportunity to deepen their knowledge and understanding of this tradition at school as well as widen their knowledge and understanding of religious traditions other than their own.
- **their local community;**
  - pupils should have the opportunity to study the main religious traditions which are present in their own neighbourhood.
- **the national community;**
  - pupils should have the opportunity to study Christianity and the other principal religions (Buddhism, Hinduism, Islam, Judaism and Sikhism) represented in Great Britain and which are influential in the world. In addition pupils may be given opportunity to look in more detail at some of the other religious (e.g. Baha'i) and non-theistic (e.g. Humanism) belief structures which influence the world.
- **the contribution to other areas of the curriculum;**
  - study of particular religions can help pupils in their understanding of other areas of the curriculum as well as providing opportunities for spiritual, moral, social and cultural development to take place. Religious education contributes to multi-cultural education and understanding.
- **the need for continuity and progression;**
  - pupils need to be given opportunity to learn about and learn from a range of different religions whilst at the same time being enabled to make a progressed study of religions other than Christianity. This means that there can be a tension between 'breadth and depth' in terms of the study of the other principal religions represented in Great Britain. Schools should bear this in mind when selecting their religions, other than Christianity, for focus, including taking into consideration the curriculum of the school(s) that most pupils come from/go to at age of transfer.

## Additional support material

- **the knowledge and ability of the staff;**
  - schools should capitalise on the expertise, knowledge, understanding and backgrounds of their staff
  - lack of confidence in teaching a particular religion (staff's own knowledge and understanding) should be addressed through in-service training rather than being a factor in not selecting that particular religion for study if it makes sense for the pupils.
- **choices made by and with partner schools.**
  - it is recommended that schools liaise with their partner schools in the choice for a focus on particular religions in order to facilitate continuity and progression in the curriculum. It would be very useful if primary schools could ensure that the secondary school where most of their children go know which religions other than Christianity the pupils have focused on in depth.

### 4.6 Dealing with controversial issues in RE

Religion is in part about responding to the ‘human condition’ and as such it addresses difficult questions about life and living with belief in the divine, however defined, as the basis for offering answers to those questions. Dividing the ‘sacred’ from the ‘secular’ is a false division for many people of faith, since the way in which they live and the decisions they make on moral and ethical issues are affected by the teachings and practices of their religion. It follows then that learning about and learning from real-life is central in RE, since religions address real-life and as such sensitive and controversial issues are bound to arise in RE. Different religions, whilst having similar responses and teachings on a number of issues, also have differences – comparing and contrasting those responses in RE can be controversial. Moreover, within a religion there are sometimes very different responses by adherents to particular moral and ethical issues which mean that controversy within a religion is sometimes a legitimate focus for work in RE.

This places on the teacher and the pupils a requirement to develop together a classroom culture in which differences of opinion on matters that are very dear to the heart of some of those involved can be addressed in open and affirming ways.

Below is outlined the basis of a class agreement on dealing with controversial issues in RE which can be used as a basis for an agreement with those involved. It is developed from one agreed between a teacher and her Year 9 pupils but it is possible to adapt this to meet the needs of your school/phase/age-group. Within it is the tension between allowing everyone’s views to be valued whilst challenging what is unacceptable.

The teacher’s guide to the schemes of work for Citizenship ([www.standards.dfes.gov.uk/schemes](http://www.standards.dfes.gov.uk/schemes)) has an appendix which contains material relating to the teaching of sensitive and controversial issues which might also be of use to teachers teaching RE.

#### **Classroom code of conduct:**

##### **The teacher will:**

- work with the class to establish ‘ground rules’ about how to behave with respect towards each other, and each other’s differing opinions
- make sure that pupils have access to balanced information and differing views on religious, moral and ethical issues
- never present opinions as if they are facts
- allow pupils some choice in how (and sometimes if) they share their personal opinions with others
- ask pupils plenty of questions to get them thinking
- decide when, if and how far they will share their own views with the class on any given topic or issue.



## Additional support material

**Pupils will:**

- treat others with respect at all times, never calling names or making fun of anyone, or their ideas or beliefs
- and at the same time challenge anyone who makes fun of others for whatever reason
- treat religious and other beliefs respectfully, even if no-one from that religion is in the classroom
- give personal views sensibly always trying to give reasons for the view held
- take note of the range of information available on the topic/issue and be prepared to change views in the light of what is learned
- 'agree to disagree' without falling out.

(with thanks to RE Today for giving us permission to produce this section based on the material published in *Developing RE: Religion, Justice and Equality: What's Fair?* Edited by Rosemary Rivett, ISBN 1-904024-71-8, RE Today 2005.)

## **4.7 Inclusion and RE: providing effective learning opportunities for all pupils**

Three principles of inclusion as specified by the National Curriculum for developing a more inclusive curriculum are:

- A Setting suitable learning challenges
- B Responding to pupils' diverse learning needs
- C Overcoming potential barriers to learning for individuals and groups of pupils.

These principles of inclusion are equally applicable to religious education and are outlined here to support learning and teaching for all in the subject area. They are based on the text of the Appendix: General Teaching Requirements laid out in the non-statutory national framework for RE (QCA 2004).

### **4.7.1 A Setting suitable learning challenges**

In RE, as elsewhere in the curriculum, teachers should aim to provide every pupil with the opportunity to experience success in learning and to achieve as high a standard as possible. This syllabus sets through its programme of study what most pupils should be taught in each key stage but teachers should teach the knowledge, skills and understanding in ways that suit their pupils' needs. To do this teachers will need to provide sufficient support and challenge for all pupils.

On occasions it may be appropriate to choose knowledge, skills and understanding from an earlier or later key stage so that individuals can make progress and show what they can achieve.

It may also on occasions be appropriate not to cover all the content for a specific age group with an individual child because of the pace at which they are able to work.

In special schools in the Borough teachers should discuss this with their subject leader and headteacher and keep sufficient records to justify decisions made.

In mainstream schools decision relating to selecting or altering the 'core' programme of study of this syllabus needs to be discussed between the teacher and subject leader (with reference to the SENCO and/or the Gifted and Talented Co-ordinator). Sufficient records to justify decisions made need to be sent (names of child/children removed) to the clerk to the SACRE, so that they are aware of school practice in this area.

### **4.7.2 B Responding to pupils' diverse learning needs**

High expectations from teachers lie at the heart of providing an RE curriculum that is suitable to meet the diverse learning needs of all pupils. Teachers should plan so that all pupils can take as full and effective a part in lessons as possible. Teachers should focus on what pupils need to know, understand and do as part of their RE curriculum and provide a range of differentiated teaching and learning strategies to meet their pupils' needs.

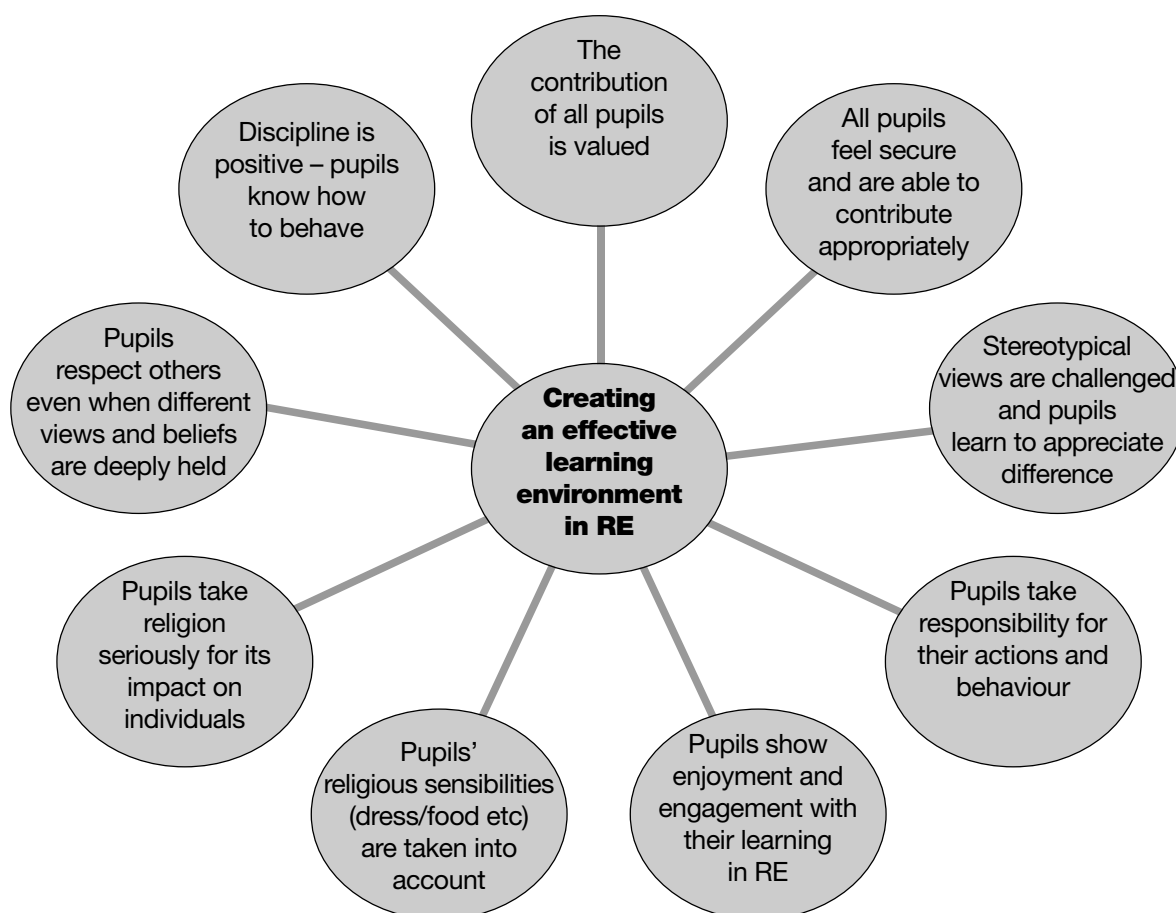
#### **Teachers need to:**

- a. create effective learning environments (ECM 3 & 4)
- b. secure their pupils' motivation and concentration (ECM 3 & 4)

## Additional support material

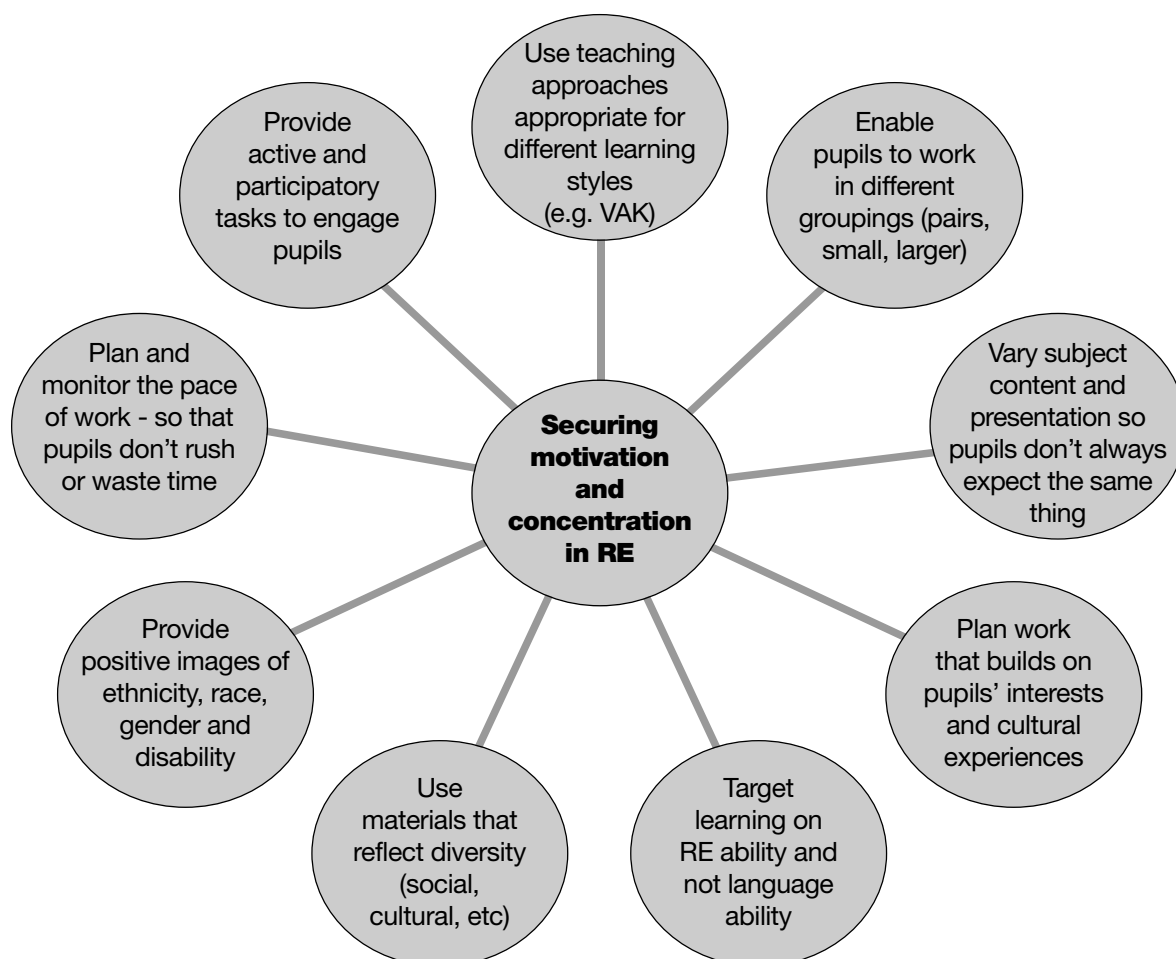
- c. provide equality of opportunity through teaching approaches (ECM 3 & 4)
- d. use appropriate assessment approaches (ECM 3)
- e. set targets for future learning (ECM 3 & 4)

The diagrams provided here summarise some of the key points for each of the elements outlined a-e above and based on the text of the non-statutory national framework for RE (QCA 2004). The diagrams and key questions are based on course notes produced by RE Today Professional Services (2005) to help teachers 'unpack' their meaning and are used here (with permission).



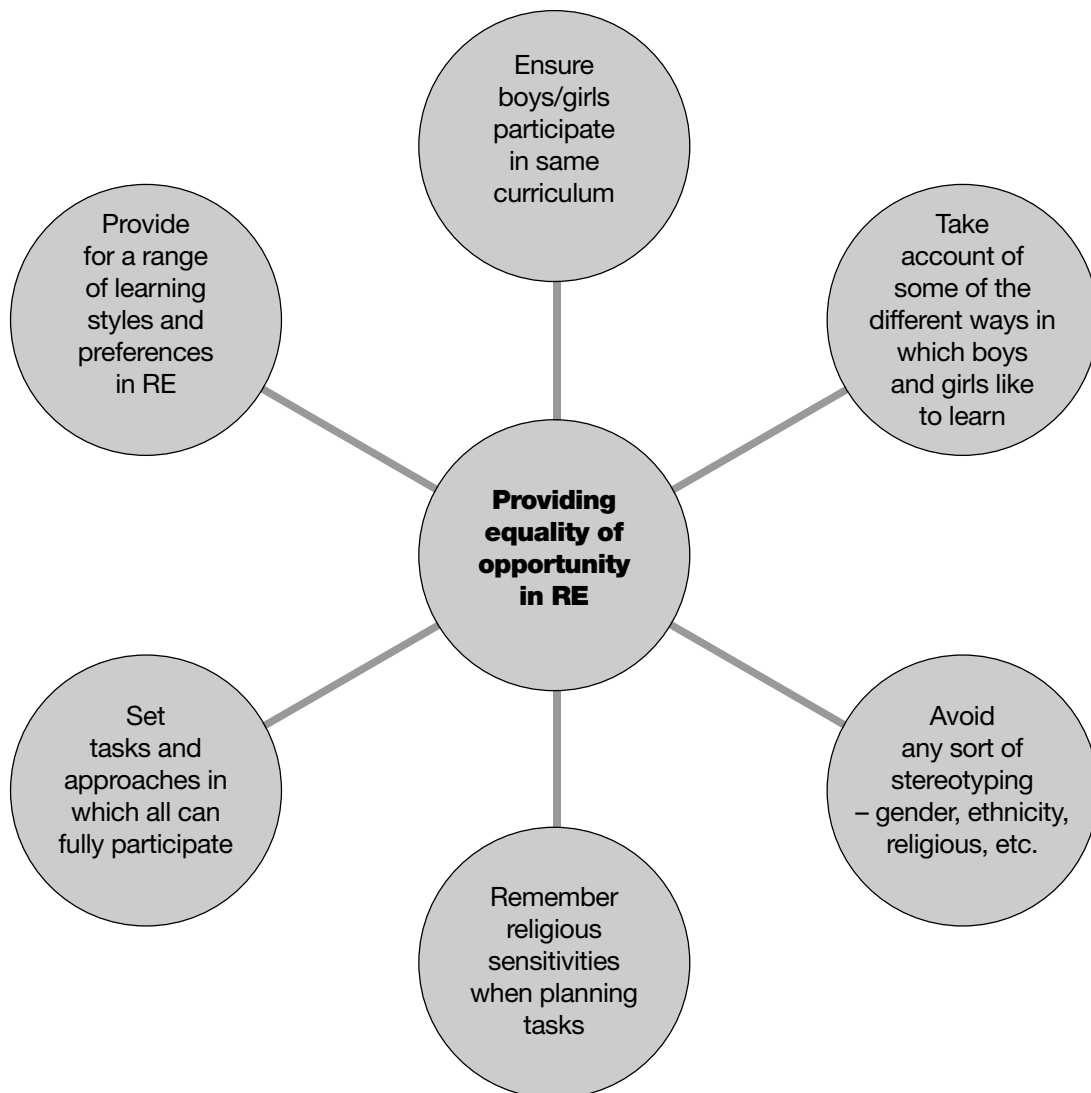
### Key Questions

1. How effective is the RE learning environment in your school?
2. How are pupils and staff encourage to work together in RE?
3. How are pupils' personal and family religious and non-religious backgrounds and sensitivities taken into consideration?
4. How positive is discipline?
5. How do you know pupils enjoy and are engaged positively in RE?
6. What is the 'atmosphere' in RE lessons?
7. How seriously do pupils take their learning in RE (compared with other subjects)?



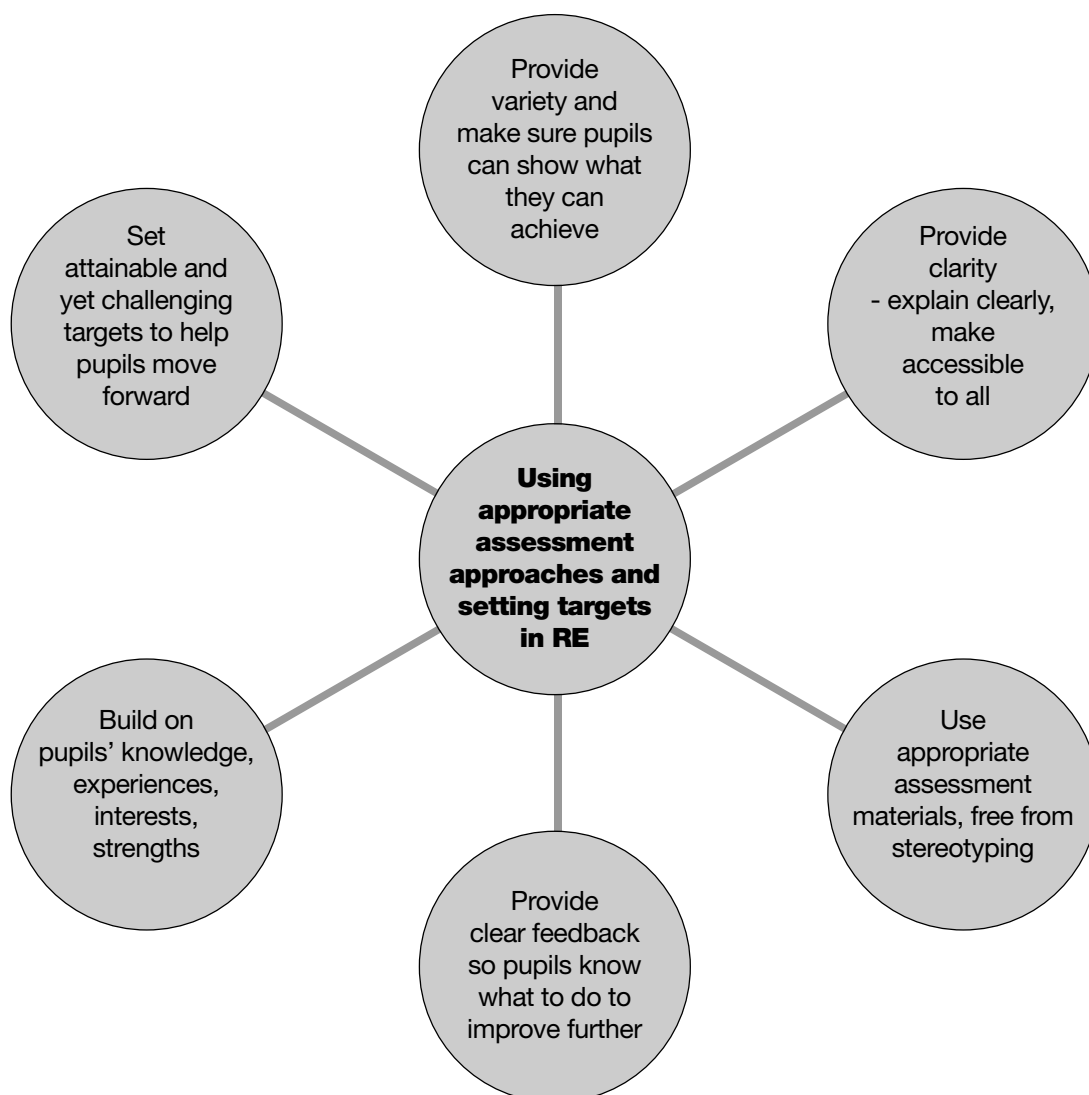
### Key Questions

1. How well do we as teachers differentiate tasks and content to meet the learning needs, styles and preferences of our pupils?
2. How varied 'a diet' of activities and tasks do pupils receive in RE?
3. Do we provide an appropriate range of activities to meet different learning styles?
4. How varied is the way we expect pupils to work together – individually, pairs, small groups, larger groups, in ability/mixed ability groupings, etc;
5. How are pupils' personal and family religious and non-religious backgrounds and sensitivities incorporated appropriately into lessons?
6. How active and engaging are the activities we ask pupils to do in RE?
7. How good are the resources we use in RE – books, posters, electronic, artefacts, etc? Are they modern, relevant, colourful and exciting, and free from stereotypical images?



### Key Questions

1. How well do we avoid stereotyping in our teaching and learning in RE?
2. Do we address the issue of stereotyping, prejudice and discrimination appropriately in RE and especially where that touches on the role of religion in either perpetuating or breaking down stereotypes?
3. Are we aware of the different ways in which boys and girls learn? Do we monitor their achievement and attainment in RE to check appropriateness? (That goes for ethnic groupings too)
4. How do we treat and encourage our pupils to treat religious material, beliefs and ideas (including how are artefacts treated in the classroom)?
5. Do we set tasks appropriate to the religious and cultural sensitivities of pupils in our class(es)?



### Key Questions

1. Have we a thought-through assessment policy for RE which takes account of both attainment and achievement?
2. How do we make sure that assessment in RE support pupils learning?
3. How do we set tasks that show us as teachers and the pupils as learners how well they are attaining/achieving?
4. What use do we make of the levels of attainment outlined in this syllabus – for both assessment and task setting purposes?
5. Do pupils know what they need to do in order to improve in RE?
6. Are targets for improvement realistic but challenging? How do we know?

#### 4.7.3 **Overcoming potential barriers to learning and assessment (individuals and groups - SEN)**

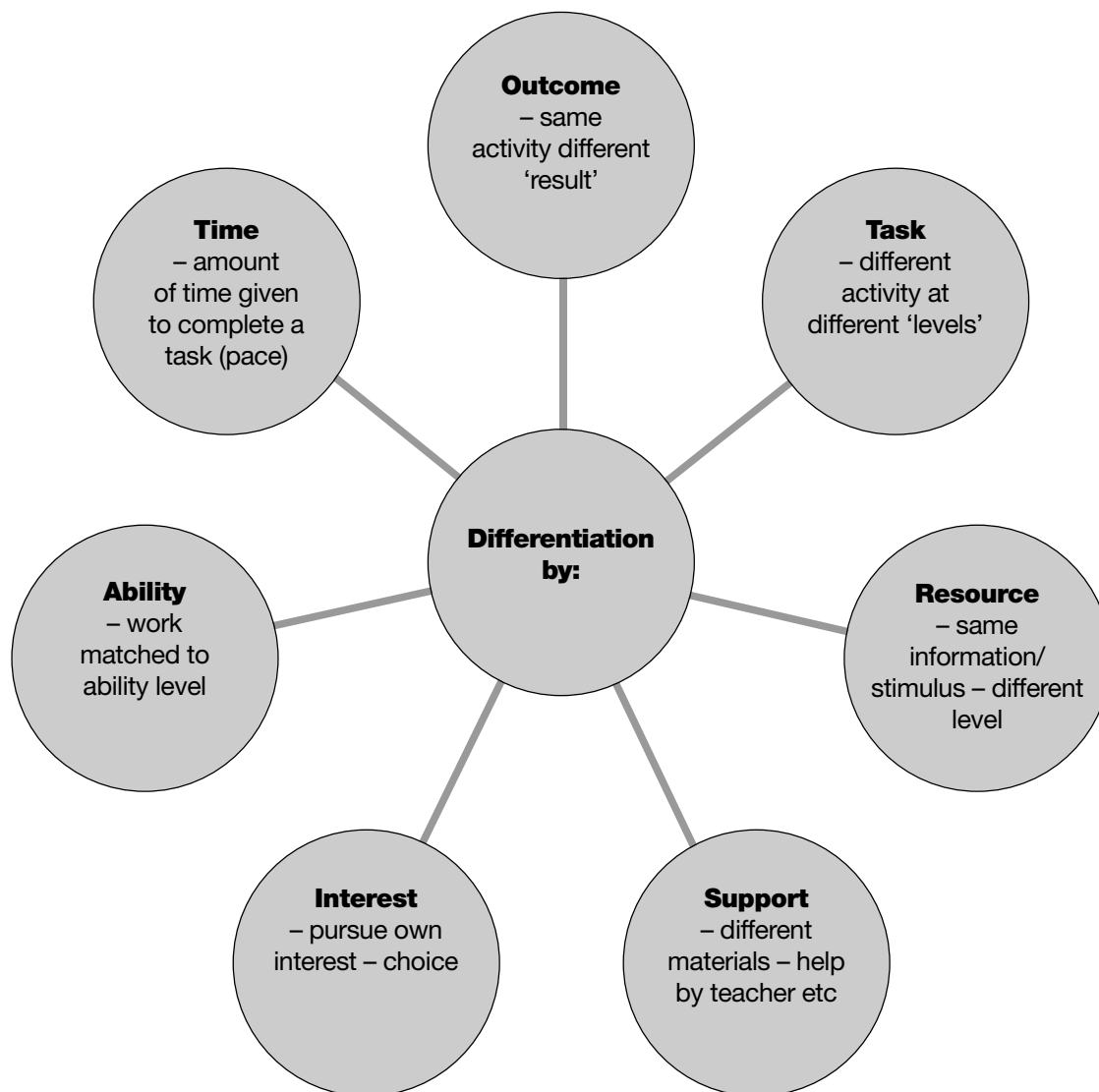
Teachers must take account of and make provision to support individuals or groups of pupils (taking into account the type and extent of the difficulty experienced by them) to enable them to participate effectively in the **curriculum and assessment activities**. Much of how to overcome potential barriers to learning and assessment is personal to the individual and/or group. The inclusion statement in the non-statutory national framework for RE gives some examples of how this can be developed by schools and individual teachers. It includes:

- provide appropriate help with understanding, communication, language and literacy
- allowing for full participation in activities;
- helping pupils to manage their behaviour and emotions.

#### 4.7.4 **Differentiation**

- Differentiation in essence is about designing and delivering a curriculum which meets the needs of each pupil - a simple definition would be, "differentiation is coping with differences". (RE Today magazine)
- Differentiation is.....the process of identifying, with each learner, the most effective strategies for achieving agreed targets. (Weston)
- Differentiation is the process whereby teachers meet the need for progress through the curriculum by selecting appropriate teaching methods to match an individual child's learning strategies within a group situation. (Visser)

Differentiation can take many forms in the RE classroom.



### Key Questions

1. How wide a range of learning opportunities are provided in RE and how are these matched to the needs of pupils?
2. How well do you support the learning needs of pupils with special educational needs in RE?
3. How are materials and activities in RE differentiated?
4. What mechanisms have you in RE for differentiating resources and support to allow all to participate fully in the learning opportunities?



#### 4.7.5 **Most able (gifted and talented) in RE**

General advice on identifying gifted and talented pupils can be found at [www.nc.uk.net/gt/re/index.htm](http://www.nc.uk.net/gt/re/index.htm). This guidance builds on the work of the Excellence in Cities (EiC) initiative which many schools have taken on board - [www.standards.dfes.gov.uk/sie/eic/](http://www.standards.dfes.gov.uk/sie/eic/).

To contact the Wandsworth Gifted and Talented support team, please ring (020) 8871 8359 or (020) 8871 8627.

**Gifted pupils** are those who have abilities in one or more subjects of the statutory school curriculum (other than art and design, music and PE).

**Talented pupils** are those who have abilities in art and design, music, PE or in sports or performing arts such as dance and drama.

Therefore a pupil who is an 'all-rounder' will be both gifted and talented.

Following the above definition of what 'gifted and talented' means RE comes into the category of subjects where there are 'gifted' rather than 'talented' pupils.

EiC targets gifted and talented work at the top 5 to 10 per cent of pupils in any school, regardless of the ability profile of pupils at the school.

#### 4.7.6 **Identifying the gifted or most able in RE**

Identification of gifted/most able pupils should be approached on the basis of distinct RE ability, skills, competences and insight.

1. Pupils who are gifted/most able in RE are likely to:

- a. show high levels of insight into, and discernment beyond the obvious and ordinary;
- b. make sense of, and draw meaning from, religious symbols, metaphors, texts and practices;
- c. be sensitive to, or aware of, the numinous or the mystery of life, and have a feeling for how these are explored and expressed;
- d. understand, apply and transfer ideas and concepts across topics in RE and into other religious and cultural contexts, and between RE and other subjects of the curriculum.

They may also:

- e. have highly-developed skills of comprehension, analysis and research;
- f. exhibit these skills verbally although not necessarily in complex written form;
- g. show quickness of understanding and depth of thought.
- h. show positive engagement with the subject, and seek to pursue it for its own sake.

2. This means that RE should provide opportunities for the gifted/most able to:

- a. develop and apply knowledge, understanding, skills and processes at high levels (such as critical thinking, interpretation, insight, reflection, synthesis);
- b. demonstrate high levels of understanding, insight, discernment, and mature reflective thinking;

- c. engage with story, symbol and metaphor, analogy and its approach to meaning-making;
- d. explore a range of approaches to the philosophy of religion and ethics;
- e. develop thinking skills such as argument, reasoning and logical debate.

(Source: Meeting the needs of gifted, talented and most able pupils in RE, QCA, 2000).

### 3. To do this there should be a focus in RE on:

- a. setting tasks which focus on skill development – i.e. tasks that encourage pupils to interpret symbol, metaphor, text or story rather than *recount* what it is or re-tell the story;
- b. using more demanding tasks, questions and sometimes content from key stages beyond the age of the pupil to encourage pupils to analyse, argue and apply what they are learning;
- c. setting extension tasks to deepen or broaden understanding and reflection and not extension tasks that are ‘more of the same’;
- d. using a variety of open-ended questioning strategies to engage pupils in thinking at a deeper level – why is this ... ? rather than what is this ...?;
- e. considering the ways in which we group our most able pupils for work in class – allowing them opportunity to work with others similarly able, to work with older pupils, to support other pupils in their learning etc.;
- f. using authentic material from inside the faiths as sources and stimulus;
- g. enabling pupils to develop the correct use of technical terminology to express understanding of religious, spiritual, ethical and philosophical ideas;
- h. using self-assessment activities that help pupils identify and reflect on their own learning needs;
- i. setting high expectations and develop target setting strategies to encourage ambitious work.

(see also: <http://www.retoday.org.uk/downloads.htm#gt>).

## 4.8 Every Child Matters (ECM)

(see also section 1.4)

RE makes a significant contribution to provision for Every Child Matters (ECM) in a number of different ways:

### 4.8.1 RE encourages children to **be healthy** (ECM 1) through for example:

- 1. thinking about what it means to respect themselves and others (including respecting the body) whilst considering religious beliefs about creation, the value of human life and the use and abuse of drugs; investigating healthy living through religious teachings about food and drink and care for the environment; considering relationships (including attitudes to sexual health and well-being) based on various religious and ethical teachings;

## Additional support material

2. encouraging a healthy mind through activities such as stilling, meditation and reasoned debate. RE encourages positive self image by encouraging personal reflection and respect for others.

### 4.8.2 RE helps children to **stay safe** (ECM 2) by:

1. providing opportunities to tackle issues such as prejudice and discrimination, violence and the abuse of power drawing on teachings from different faiths;
2. considering rules for living (religious and ethical) which provide a guide for individuals within communities to protect the vulnerable; giving opportunity for pupils to think about how religious people have sources of inspiration (e.g. like sacred writings) and 'role models' e.g. (religious teachers and leaders) which influence them and whom they follow. Encouraging pupils to think about who are their role models and who it is safe to follow; reflecting on the value of security gained from family life and rituals;
3. encouraging pupils to take responsibility for who and what they are, for their actions and thoughts.

### 4.8.3 RE helps children **to enjoy and achieve** (ECM 3) by:

1. providing a wide range of opportunities that enables pupils to learn about the beliefs, practices and values of a range of religions and enables them to consider the implications of religious beliefs, practices and values for themselves;
2. encouraging participation and engagements to allow pupils to learn about themselves and develop their self esteem through exploring religion and the puzzling questions of life;
3. encountering religion as it is lived in the UK today through visiting places of worship and through having opportunities to talk to members of different faith communities (either on the visits or in school) about their faith and by providing pupils with opportunities to ask their own questions;
4. having clear standards for attainment and achievement for all pupils, including promoting national accreditation for their learning at Key Stage 4;
5. being inclusive of all, irrespective of ability, ethnicity, gender, etc.

### 4.8.4 RE helps children to **make a positive contribution** (ECM 4) by:

1. exploring the concepts of community and belonging. Considering key questions such as: What does it mean to be a member of a faith community? How does that make you feel? How does belonging to one group (e.g. a 'faith group') help (or hinder) you taking a full part in the wider society? How should we treat our local, national and international environment? How and why should we care about people we don't know dying of hunger in parts of Africa? etc. What can I/we do to make the world a better place?
2. encouraging pupils to evaluate the role of rules (including religious) and the meaning of being 'law abiding';
3. giving opportunities to think about and reflect on the nature of 'being human' and the common bonds found in shared human experience;

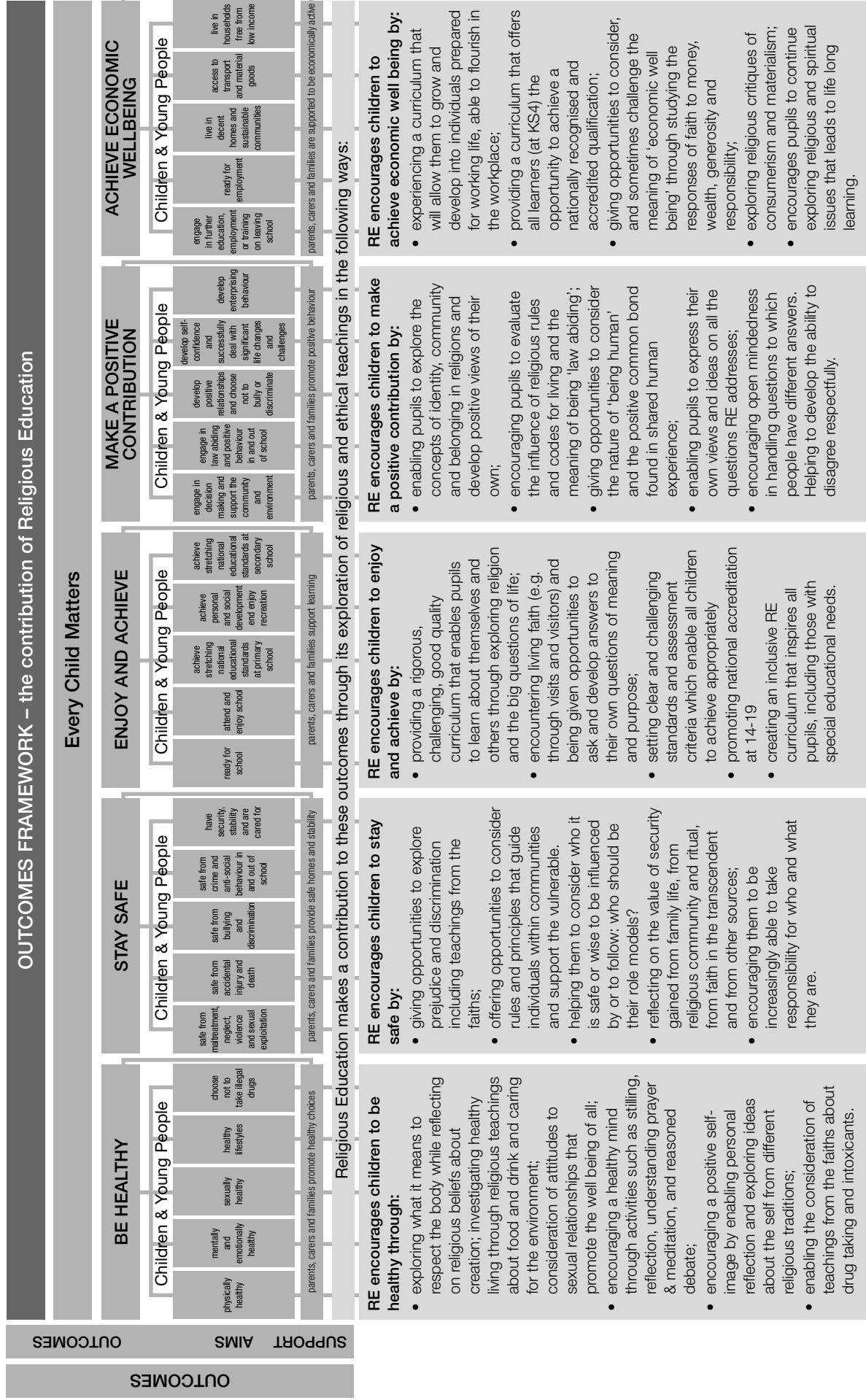
4. allowing pupils to put their own views on a range of religious, moral and ethical issues and enabling them to develop open-mindedness and the willingness to adjust and amend their view, as appropriate in the light of their learning; developing the ability to disagree respectfully and stand up for themselves in graceful ways.

### 4.8.5 RE helps children **achieve economic well being** by:

1. providing at Key Stage 4 a curriculum that offers all the opportunity to achieve a nationally recognised qualification; experiencing opportunities that allow them to grow and develop as individuals prepared for working life and able to flourish in the workplace (e.g. know about a range of religious practices and how people's faith affect their actions; being tolerant of difference and diversity; being self-confident and having good self-esteem);
2. considering different views on the 'value of life', priorities and materialism; thinking about what different religions teach about money, wealth and responsibility (for self and others).

The chart on the next page was developed by RE Today Professional Services and is reproduced here with permission.

# Additional support material



### 4.9 Some guidance on visits and visitors in RE

*This advice is based on that given by the Professional Council for RE (PCfRE) in their leaflet, 'Visits and Visitors in RE'. It is adapted here, with permission, for use in Wandsworth schools. PCfRE can be contacted at PCfRE, 1020, Bristol Road, Selly Oak, Birmingham, B29 6LB. phone 0121 472 4242. Website: [www.pcfre.org.uk](http://www.pcfre.org.uk).*

- 4.9.1 Schools do well to welcome believers from different faith communities to make a contribution to learning. Religious believers can make a powerful impact in RE and collective worship in schools when they visit. Spiritual and moral development and religious learning can be stimulated most effectively through encounters between people of faith and school children of all ages. Teachers have good reason to be grateful to people of faith, often volunteers, and usually unpaid, who are willing to play a part in school life. This guidance and code of conduct is offered to give help to schools and religious visitors to make the most of the opportunities available, and to avoid some of the pitfalls which are sometimes encountered.

#### 4.9.2 Principles and good practice

Schools should welcome religious visitors and respect their faith and contribution to pupils' learning. It is good practice to plan visits jointly, to pay travel and other expenses, to welcome visitors with refreshments and to evaluate the visit together afterwards.

Schools are educational communities. Religious visitors are guests in the community, and whether they are frequent guests ('almost members of the family'), or one-off visitors, it is helpful to bear in mind the ethos, purpose and aims of the school. For example, for a Christian, visiting a voluntary aided church school may be a different kind of opportunity from visiting a community school.

Schools are committed to the needs and interests of all their pupils, and they are plural communities. The school may include members of different faith groups, pupils from non-religious or secular families, and (within Christianity or other faiths) different denominational allegiances. Religious visitors need to think through what they have to offer to all pupils. The sharing of insight, experience, belief and practice is appropriate. It is never appropriate to impose on members of the audience.

Parents have the right to know what is happening in school. Parents of different faiths, different denominations, and no faith are, quite reasonably, concerned about the religious input their children receive in school, and clarity of information from school to home needs to be maintained all the time.

Children have their own integrity too. It is a fundamental principle that religious education work and collective worship experiences should respect the attitude and perspective of each child.

It is also important that the school ensures current legislation relating to child protection procedures is covered and implemented with regard to visitors to the classroom, collective worship or assembly hall.

The code of conduct offered here is elaborated in the notes which follow. It is important to read the notes, because a code such as this is necessarily written as concisely as possible.

### 4.9.3 The Code of Conduct

Religious visitors taking part in the life of a school should:

- be willing to share their own experiences, beliefs and insights, but avoid (1) criticising the experience and insights of others and (2) imposing their views upon pupils in any way;
- be familiar with the school's aims, ethos and policies, and plan their involvement in the light of the aims and curriculum at the school<sup>1</sup>;
- seek to use engaging teaching and learning methods that involve the pupils actively, and to communicate at appropriate levels for the age-group(s) concerned<sup>2</sup>;
- make clear to pupils who they are, who they represent, and what their aims are;
- be willing to respect and value the faith of the pupils and adults in the school when it is different from their own;
- develop ways of speaking to pupils that communicate their open approach, avoiding any hidden agenda to 'convert' or proselytise.

A **key question** to help visitors reflect on their approach:

If a member of another religion visited my child's school and contributed in the same way that I have done, would I, as a parent, be happy with the education given?

### 4.9.4 Schools' responsibilities

As already stated, schools have responsibilities to brief visitors in advance, to plan and evaluate jointly, to meet agreed expenses, and to make visitors welcome.

Schools should take responsibility for the curriculum and the school's collective worship at all times: it is inappropriate for this responsibility to be handed over to religious visitors. Thus activities such as interviews, question and answer sessions, sharing experience, or talks introduced by the teacher are obviously appropriate, while activities in which the teacher takes a merely observational role, are not appropriate. Generally, religious visitors should work alongside teachers at all times: the responsibility for the pupils, including their protection and health and safety, rests with the school.

Schools should be clear in guiding and assisting religious visitors to make an appropriate contribution to the curriculum or the programme of collective worship.

<sup>1</sup> It is more effective to take part in the regular programme of teaching and learning, rather than make an isolated or one-off contribution to the curriculum.

<sup>2</sup> The two most common problems for pupils when visitors make a classroom visit or in collective worship are that they listen to a lengthy monologue, with more or less attention, and that they can't understand: the material presented is often too hard and sometimes too easy, and the language used is over the pupils' heads or sometimes patronising. Visitors who avoid these pitfalls will be more effective.

Schools should support pupils from a particular faith community who wish to practice their faith in voluntary time at school. Outside visitors to such groups have a special importance, and a special responsibility. A Bible study and prayer group for Christians, a Satsung group for young Hindus, a room set aside for Islamic prayer or a Shabad Kirton for Sikhs are all appropriate ways for schools to show the value they place on pupils' commitments, and appropriate contexts in which to welcome visiting believers.

### 4.9.5 Audiences and appropriateness

There are three contexts in which religious visitors might participate in school life:

- collective worship;
- the curriculum (including RE);
- voluntary groups, such as a lunchtime Christian Union, or Islamic salah.

Each context is distinct, and requires a suitable approach.

In collective worship pupils are offered opportunities for spiritual and moral development, including opportunities to join in worship. Visitors might present ideas and experience from their faith, making clear the value of these ideas and experiences within the community, and asking pupils to think about them from their own point of view. In leading prayer, no assumptions should be made about the commitments of the pupils: no religion advocates compulsory worship! Some teachers introduce prayer by offering pupils a choice between the role of participant, and the role of observer. For example, 'I am going to pray a Christian (Muslim, Jewish etc) prayer. You may wish to join with me or listen to and think about the words carefully ... ..'.

In lessons, including RE, pupils are engaged in the task of learning. Religious visitors are valuable because they bring an authentic voice of faith into the classroom. This may be informative, help develop understanding, and may also challenge pupils to reflect on their own commitments. Visitors will want to think carefully about the educational aims of the session(s) or contributions which they offer.

In voluntary, extra-curricular groups, some pupils may wish to share their faith through a regular meeting or club outside curriculum time. Pupils, teachers, parents or visitors may take a lead in organising this. If such groups are clear in their purpose and open in their agenda and their invitation to all to participate, then they have the function of enabling believing pupils to share their faith in school. Visitors to such groups are participating in the life of the faith community, on school premises. This special opportunity should be taken seriously, and should be arranged with appropriate liaison between visitors, voluntary pupils' groups and senior staff in the school.



## Additional support material

### 4.9.6 **Appropriate communication**

Believers who visit schools are most often ineffective because their presentations are too difficult or too easy for the children they address. To be an effective visitor, believers need to set the level of their presentation to match carefully the aptitudes and age of the group they work with. Going ‘over the pupils’ heads’ or ‘talking down’ to them is all too easy. Effective communicators will:

- plan carefully;
- discuss the input with teachers in advance, and be open to teachers’ suggestions;
- take account of the differing abilities of the pupils;
- use a variety of teaching methods and styles, including those which elicit a response from all the pupils;
- select content carefully: avoid the temptation to try and get the whole of their faith across (for example, teaching six-year-olds all there is to know about Jesus Christ in a 35 minute session!)

### 4.9.7 **Issues for discussion**

Visitors to school are often welcomed, and shown around the physical environment. It is just as important to ‘show them round’ the educational environment; the potential problems that they may face are then more easily avoided.

These are issues which need special discussion and attention:

- If a religious group is evangelistic or has missionary objectives, how will these objectives be kept separate from collective worship and curricular RE?
- How will parents get to know about the religious life of the school? What contribution will they make to shaping the experiences offered to their children?
- What steps can be taken to enable pupils to know what is being offered in voluntary activities supported by faith communities? How can hidden agendas be avoided?
- What can schools do to offer balanced opportunities to pupils to meet and share the lives of religious believers?

### 4.9.8 **Conclusion**

The guidance and suggestions given here need to be applied with care in each school. The guidance often strikes a note of caution, but it should not be forgotten that religious believers are a rich and exciting resource for schools. Much wonderful RE, and many inspiring acts of collective worship or assemblies, result from the visit of a person willing to share their faith. Schools are encouraged to welcome religious visitors whenever possible, and communities of faith are encouraged to contribute to the curriculum and collective worship some of the treasures of their living beliefs.

## 4.10 Some local places of worship

There are a range of different places of worship within the boundary, or within easy travelling distance, of the Borough. Links with such places are often built up through individuals who have links with both the school and with the place of worship. The weblink here take you to a list of some of the places of worship locally:

<http://www.wandsworth.gov.uk/Home/CommunityServices/RegisterOffice/About/regfaithatoz.htm> .

## 4.11 Websites – some useful links

These are only examples of some of the sites that are available; teachers should use their own discretion. The Gateway sites indicated below provide reliable links to sites which are useful for the RE classroom. Also try to the Wandsworth website (web address needed) for other possible links.

### Gateway sites:

REonline	<a href="http://www.reonline.org.uk">www.reonline.org.uk</a>
BBC Religion	<a href="http://www.bbc.co.uk/religion/ethics">www.bbc.co.uk/religion/ethics</a>
BBC Ethics	<a href="http://www.bbc.co.uk/religion">www.bbc.co.uk/religion</a>
ARC (Alliance of Religions & Conservation)	<a href="http://www.arcworld.org/faiths.htm">www.arcworld.org/faiths.htm</a>
Becta ICT Advice	<a href="http://www.ictadvice.org.uk">www.ictadvice.org.uk</a>

### Professional Associations:

RE Today	<a href="http://www.retoday.org.uk/home.htm">www.retoday.org.uk/home.htm</a>
PCfRE (Professional Council for RE)	<a href="http://www.pcfre.org.uk">www.pcfre.org.uk</a>
AREIAC (Association of RE Inspectors Advisers and Consultants)	<a href="http://www.srsp.net/areiac/index.html">www.srsp.net/areiac/index.html</a>
REC (RE Council of England and Wales)	<a href="http://www.religiouseducationcouncil.org">www.religiouseducationcouncil.org</a>

### Television for RE:

BBC	<a href="http://www.bbc.co.uk/learningzone">www.bbc.co.uk/learningzone</a>
Channel 4	<a href="http://www.channel4.com/learning">www.channel4.com/learning</a>
Teachers TV	<a href="http://www.teachers.tv">www.teachers.tv</a>

### Revision Sites:

The GCSE RE Site	<a href="http://re-xs.ucsm.ac.uk/gcsere/index.html">http://re-xs.ucsm.ac.uk/gcsere/index.html</a>
RS-Web (A Level)	<a href="http://www.rsweb.org.uk">www.rsweb.org.uk</a>
BBC Bitesize Revision (GCSE)	<a href="http://www.bbc.co.uk/schools/gcsebitesize/re">www.bbc.co.uk/schools/gcsebitesize/re</a>
Amazing Grades (subscription)	<a href="http://www.amazing-grades.com">www.amazing-grades.com</a>

## Additional support material

### Sacred Texts Online:

Internet Sacred Text Archive	<a href="http://www.sacred-texts.com/index.htm">www.sacred-texts.com/index.htm</a>
Bible Gateway	<a href="http://bible.gospelcom.net">http://bible.gospelcom.net</a>
Guru Granth Sahib (English)	<a href="http://www.sikhs.org/english/frame.html">www.sikhs.org/english/frame.html</a>
Online searchable Qur'an	<a href="http://www.islamicity.com/mosque/quran">www.islamicity.com/mosque/quran</a>
Sunnah and Hadith texts	<a href="http://www.usc.edu/dept/MSA/fundamentals/hadithsunnah">www.usc.edu/dept/MSA/fundamentals/hadithsunnah</a>

### Christianity

Antiochian Orthodox Church (UK)	<a href="http://www.antiochian-orthodox.co.uk/index.html">www.antiochian-orthodox.co.uk/index.html</a>
Anglicans Online	<a href="http://anglicansonline.org">http://anglicansonline.org</a>
Baptist Church	<a href="http://www.baptist.org">www.baptist.org</a>
CAFOD	<a href="http://www.cafod.org.uk">www.cafod.org.uk</a>
Catholic Information Network	<a href="http://www.cin.org">www.cin.org</a>
Christian Aid	<a href="http://www.christian-aid.org.uk/index.htm">www.christian-aid.org.uk/index.htm</a>
Church of England	<a href="http://www.cofe.anglican.org">www.cofe.anglican.org</a>
Church of Scotland	<a href="http://www.churchofscotland.org.uk">www.churchofscotland.org.uk</a>
Elim Pentecostal Church (UK)	<a href="http://www.elim.org.uk">www.elim.org.uk</a>
Ethics for Schools	<a href="http://www.ethicsforschools.org">www.ethicsforschools.org</a>
GlobalGang (Christian Aid)	<a href="http://www.globalgang.org.uk">www.globalgang.org.uk</a>
Methodist Church (UK)	<a href="http://www.methodist.org.uk">www.methodist.org.uk</a>
Religious Society of Friends	<a href="http://www.quaker.org">www.quaker.org</a>
Vatican	<a href="http://www.vatican.va/phome_en.htm">www.vatican.va/phome_en.htm</a>

### Buddhism:

Buddhanet	<a href="http://www.buddhanet.net">www.buddhanet.net</a>
Buddhist Society	<a href="http://www.thebuddhistsociety.org">www.thebuddhistsociety.org</a>
Dharma for Kids (Mahayana)	<a href="http://www.dharmaforkids.com/Buddha/buddha.htm">www.dharmaforkids.com/Buddha/buddha.htm</a>
Dharma the Cat (spirituality & humour)	<a href="http://www.dharmathecat.com">www.dharmathecat.com</a>
FAQ for Zen Buddhism	<a href="http://www.ibiblio.org/zen/faq.html">www.ibiblio.org/zen/faq.html</a>
Friends of the Western Buddhist Order	<a href="http://www.fwbo.org/buddhism.html">www.fwbo.org/buddhism.html</a>
The Clear Vision Trust (resources)	<a href="http://www.clear-vision.org">www.clear-vision.org</a>
The Amaravati Monastery	<a href="http://www.abm.ndirect.co.uk/leftside/monastic/tour/map-1.htm">www.abm.ndirect.co.uk/leftside/monastic/tour/map-1.htm</a>

## Additional support material

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### Hinduism:

BAPS Swaminarayan Sanstha	<a href="http://www.swaminarayan.org">www.swaminarayan.org</a>
Bhajans	<a href="http://www.prakashbhajans.com">www.prakashbhajans.com</a>
Hindukids	<a href="http://www.hindukids.org">www.hindukids.org</a>
Hindunet	<a href="http://www.hindunet.org">www.hindunet.org</a>
Hindu Resources Online	<a href="http://www.hindu.org">www.hindu.org</a>
Neasden Mandir	<a href="http://www.swaminarayan-baps.org.uk">www.swaminarayan-baps.org.uk</a>
Sewa International	<a href="http://www.sewainternational.com">www.sewainternational.com</a>
Vivekananda Centre	<a href="http://www.btinternet.com/~vivekananda">www.btinternet.com/~vivekananda</a>

### Islam:

Albalagh (e-journal)	<a href="http://www.albalagh.net">www.albalagh.net</a>
Council on Islamic Education	<a href="http://www.cie.org">www.cie.org</a>
IslamiCity	<a href="http://www.islamicity.com">www.islamicity.com</a>
Islam4schools	<a href="http://www.islam4schools.com">www.islam4schools.com</a>
Islamic Aid	<a href="http://www.islamicaid.org.uk">www.islamicaid.org.uk</a>
Islamic Relief	<a href="http://www.islamic-relief.com">www.islamic-relief.com</a>
Islamic Centre of England (Shi'a)	<a href="http://www.ic-el.org">www.ic-el.org</a>
Iqra Trust	<a href="http://www.iqratrust.org">www.iqratrust.org</a>
Muslim Aid	<a href="http://www.muslimaid.org">www.muslimaid.org</a>
Muslim Directory	<a href="http://www.muslimdirectory.co.uk">www.muslimdirectory.co.uk</a>
Muslim Educational Trust (resources)	<a href="http://www.muslim-ed-trust.org.uk">www.muslim-ed-trust.org.uk</a>
Muslim Heritage	<a href="http://www.muslimheritage.com/Default.aspx">www.muslimheritage.com/Default.aspx</a>
Ramadan (guidance for schools)	<a href="http://www.ramadan.co.uk">www.ramadan.co.uk</a>
Salaam (news & resources)	<a href="http://www.salaam.co.uk">www.salaam.co.uk</a>
Ummah.com (Muslim Directory)	<a href="http://www.ummah.org.uk">www.ummah.org.uk</a>

## Additional support material

### Judaism:

Aish.com (web cam on The Wall)	<a href="http://www.bethshalom.com">www.bethshalom.com</a>
Beth Shalom Holocaust Centre	<a href="http://www.bethshalom.com">www.bethshalom.com</a>
Holocaust Educational Trust	<a href="http://www.het.org.uk">www.het.org.uk</a>
Jewish.com	<a href="http://www.jewish.co.uk">www.jewish.co.uk</a>
Jewish Glossary	<a href="http://www.ritualwell.org/Glossary/fullGlossary.html">www.ritualwell.org/Glossary/fullGlossary.html</a>
Judaism 101 (FAQ)	<a href="http://www.jewfaq.org">www.jewfaq.org</a>
Maven Search (web directory)	<a href="http://www.maven.co.il">www.maven.co.il</a>
ORT (education, training & resources)	<a href="http://www.ort.org">www.ort.org</a>
Rabbi Amy Scheinerman's site	<a href="http://scheinerman.net/judaism">http://scheinerman.net/judaism</a>
Shamash - Jewish Network	<a href="http://www.shamash.org">www.shamash.org</a>
The Jewish Connection	<a href="http://www.spirit-staffs.co.uk/synagogue/index1.htm">www.spirit-staffs.co.uk/synagogue/index1.htm</a>
Tzedek	<a href="http://www.tzedek.org.uk">www.tzedek.org.uk</a>
Virtual Jerusalem	<a href="http://www.virtualjerusalem.com">www.virtualjerusalem.com</a>
Virtual Torah	<a href="http://www.vjtorah.com">www.vjtorah.com</a>
World Jewish Relief	<a href="http://www.worldjewishrelief.org.uk">www.worldjewishrelief.org.uk</a>
Yad Vashem	<a href="http://www.yadvashem.org.il">www.yadvashem.org.il</a>

### Sikhism:

Fort: Panth Khalsa	<a href="http://www.panthkhalsa.org/index.php">www.panthkhalsa.org/index.php</a>
Gurbani.org (sound files)	<a href="http://www.gurbani.org/kirtan.htm">www.gurbani.org/kirtan.htm</a>
International Sikh Network	<a href="http://www.sikhnet.com">www.sikhnet.com</a>
SGPC (all about Sikhism)	<a href="http://www.sgpc.net">www.sgpc.net</a>
SikhKids (UK)	<a href="http://www.sikhkids.com">www.sikhkids.com</a>
Sikhism	<a href="http://www.sikhs.org">www.sikhs.org</a>
Sikh Seek (web guide)	<a href="http://www.sikhseek.com">www.sikhseek.com</a>

### Baha'i:

International website of the Baha'i faith	<a href="http://www.bahai.org">www.bahai.org</a>
Baha'i Faith Index	<a href="http://www.bahaindex.com">www.bahaindex.com</a>

### Humanism:

British Humanist Association	<a href="http://www.humanism.org.uk">www.humanism.org.uk</a>
The International Humanist & Ethical Union	<a href="http://www.iheu.org">www.iheu.org</a>

*(with thanks to Rosemary Rivett (RE Today Professional Services) for her help with Section 4.13)*

### **5. Support Material – Key Stages 1 and 2**

In this section are some examples for further planning for Key Stages 1 and 2 in which the key statements are exemplified at an appropriate level for the majority at the end of the Key Stage (i.e. level 2 and level 4 respectively). It is non-statutory but provided to support schools in their planning and delivery of RE across the primary phase as they draw up their own schemes of work. Since most teachers in the primary sector who are responsible for curriculum development are not subject specialists it was deemed helpful to do this. It has not been replicated for Key Stage 3 since colleagues in that phase responsible for drawing up schemes of work tend to have some specialism in the subject area. In the previous locally agreed syllabus which was drawn up in this way primary colleagues reported their appreciation of the exemplar material (as below).

**5.1 Key Stage 1 requirements****Attainment Target 1 Learning about religion**

Through a focus on Christianity and an in-depth study of at least one other principal religion represented in Great Britain pupils should be taught to:

**5.1.1a. explore a range of religious stories and sacred writings and talk about their meaning****Knowledge, skills and understanding**

*By the end of the key stage the majority of pupils, working at level 2, should be able to:*

- i. re-tell religious stories and suggest something of their meaning
- ii. know that the Bible is a special book for Christians and suggest why it is important to them
- iii. know that the sacred writing(s) of the other principal religion chosen for study is a special book for those adherents and suggest why it is important to them
- iv. show awareness of the existence of other sacred stories and texts
- v. ask questions about why religious stories and sacred texts are important in Christianity and one other principal religion
- vi. make links between the meaning and symbolism of religious stories and of sacred texts and what they teach members of the faith communities
- vii. make links between their own ideas and experiences and some of the religious stories addressed across the key stage

**Experiences and Opportunities (examples only)**

- act out (mime) key moments in a religious story to exemplify its meaning for adherents;
- role-play a religious story to enter into the thoughts, feelings and experiences of the key characters in it;
- re-tell a religious story (e.g. using sequencing activities or through placing it in a different time – story of Good Samaritan (Christian) in modern day Britain);
- bring in and share their own ‘special story’ or ‘special book’ – make a class ‘special book’ (using an appropriate software package for presentation) made up of important stories and/or sayings which show something about how people should live (know what is right and wrong);
- talk about why some stories and books hold special meaning for individuals and communities, say what holds special meaning for them;
- visit a place or places of worship and observe how books are treated in a special way by believers;
- talk to believers about a story from their religion that is particularly important to them;
- handle with respect, observe, read from, listen to stories/extracts from the Bible and other sacred texts.

**Themes** (f. story, h. symbols, j. belonging, k. myself)

## Key Stage 1 requirements

### Attainment Target 1 Learning about religion

Through a focus on Christianity and an in-depth study of one at least one other principal religion represented in Great Britain pupils should be taught to:

#### 5.1.1b. name and explore a range of celebrations, worship and rituals in religion, noting similarities where appropriate

##### Knowledge, skills and understanding

*By the end of the key stage the majority of pupils, working at level 2, should be able to:*

- i. know that all religions celebrate particular special times (festivals) and suggest why such festivals are important in believers' lives
- ii. re-tell a story connected with a religious festival or celebration and suggest why the festival is important to believers
- iii. know that religious people worship in different ways and using different rituals
- iv. ask questions about why religions have special festivals, worship practices and rituals giving examples from at least two different religions (or denominations within a religion)
- v. make links between the meaning and symbolism of religious worship and ritual and how they show what people believe
- vi. make links between their own ideas and experiences of celebration, worship and ritual (as appropriate) and the festivals, worship practices addressed across the key stage

##### Experiences and Opportunities (examples only)

- observe the celebration of festivals, acts of worship and other rituals (such as naming ceremonies) through video/DVD material or visits to a place or places of worship to see such events;
- act out (role-play) the celebration of a religious festival or other ritual to exemplify its meaning for adherents by entering into the thoughts, feelings and experiences of those involved in such events;
- listen to stories and music associated with the festival under consideration;
- simulate a Jewish Seder meal (Passover);
- re-tell the story of Purim (e.g. using a sequencing activity) and linking it with how Jews celebrate Purim today;
- re-tell a story connected with Divali (Rama and Sita, Lakshmi) and explore its significance for Hindus today;
- listen to a Christian visitor explain how and why they go to Church on a Sunday morning;
- talk about how Christians and Muslims welcome a new baby into the family (community) and explore the birth and naming rituals;



## Additional support material KS 1 - 2

- talk about how people from different religions pray and about what they believe about prayer – write an acrostic poem based on the word ‘prayer’ to show understanding of what it means to a Christian (Hindu, Muslim – as appropriate) or to show what they think about prayer;
- handle with respect and as appropriate, religious artefacts used in worship and talk about their symbolism, meaning and significance for believers;
- bring and talk about photographs/certificates of their own naming ceremony (as appropriate).

**Themes** (e. believing, f. story, g. celebrations h. symbols, i. leaders and teachers, j belonging,)

## Key Stage 1 requirements

### Attainment Target 1 Learning about religion

Through a focus on Christianity and an in-depth study of at least one other principal religion represented in Great Britain pupils should be taught to:

#### 5.1.1c. identify the importance, for some people, of belonging to a religion and recognise the difference this makes to their lives

##### Knowledge, skills and understanding

*By the end of the key stage the majority of pupils, working at level 2, should be able to:*

- i. talk about the range of groups they belong to and say why belonging to such groups is important to them
- ii. talk about how people show they belong to a religion and what difference that makes to the way they live their lives
- iii. know about rituals and practices that are used to show that people belong to a particular group (religious and non-religious)
- iv. show awareness of the importance of feeling that one belongs
- v. show awareness of the importance of special places in different religions (e.g. Church, mosque, gurdwara)
- vi. ask questions about why having a sense of belonging is so important
- vii. make links between the idea of belonging to a religion and the symbolism associated with ceremonies of belonging within the faith communities
- viii. make links between their own ideas and experiences of belonging and some of the religious practices associated with a sense of belonging as addressed across the key stage
- xi. show how belonging to a faith effects the way in which people live (what they do, how they dress, how they behave, etc.)

##### Experiences and Opportunities (examples only)

- explore pattern and routine in daily life through for example keeping a diary of activities and thoughts for at least one week and then drawing up a 'day in the life' diary of the regular activities that shape home and school life e.g. eating, bedtime, playground/classroom activities, journey time, after school clubs, playing with friends, going to a place of worship etc. and as appropriate for the pupils;
- talk about the variety of groups they belong to (family, class, brownies/cubs, faith community, etc) – tabulate graphs showing this for the class – talk about the rituals and practices people go through to join certain groups – explore confirmation (Christian) and amrit (Sikh) ceremonies as expressions of belonging;
- consider how various rules and customs shape people's lives and their sense of belonging e.g. following dress or food codes (Islam and Judaism). How does following halal or kosher codes effect how Muslims/Jews live?

## Additional support material KS 1 - 2

- talk about places that are important to those in the group – home, school, grandma's house, etc – some may say their Church or mosque – talk about how many religious people have a special place they go to worship in – look at places of worship in the locality – make a visit to at least one – focusing on what happens during worship and why it is an important place for members of that faith tradition;
- make up a story about Chloe who belongs to a Christian family – explain how her week is shaped by belonging to her religion (e.g. going to church on Sunday, going to a Bible club on Wednesday, saying prayers (grace) before meals, having a Bible story read to her before going to bed, wearing a cross, etc. This activity could be replicated for other religious traditions;
- discuss how Muslims pray five times a day and how that shapes their daily life;
- explore some symbols that show people belong to a religion e.g. cross or crucifix (Christianity) Megan David (Star of David) (Judaism), Khanda (Sikhism);
- talk about some of the religious rules people live by (e.g. Ten Commandments – Judaism/Christianity) and say how living by such rules affects the way people live;
- find out about what Wahid (Muslim) does during the week and what Gurpal (Sikh) does – what is the same and what is different?

**Themes** (j belonging, k myself, e. believing, h symbols)

## Key Stage 1 requirements

### Attainment Target 1 Learning about religion

Through a focus on Christianity and an in-depth study of at least one other principal religion represented in Great Britain pupils should be taught to:

#### 5.1.1d. explore how religious beliefs and ideas can be expressed through the arts and communicate their responses

##### Knowledge, skills and understanding

*By the end of the key stage the majority of pupils, working at level 2, should be able to:*

- i. show awareness of the importance of art as a means of communicating what religious people believe
- ii. know that language and actions can have symbolic meaning
- iii. identify how some religious people show their beliefs and faith through the arts (e.g. painting, drama, dance, music)
- iv. respond creatively to issues raised through religious art as addressed across the key stage
- v. make links between their own creative responses and those of associated with some religions (as addressed across the key stage)

##### Experiences and Opportunities (examples only)

- show three different artists' paintings identifying a key moment from the same Christian story e.g. The Prodigal Son – Rembrandt (1606-1669), Chirico (1888-1978) and Wesley (1923-2002). Talk about their responses to the story and the paintings – children paint their own key moment from this (or a different story);
- use drawing, painting, collage to identify key moments in other religious stories (or festivals or rituals) to exemplify their meaning for adherents;
- respond, through writing poetry, to religious issues raised though the content addressed across the key stage;
- respond through taking part in dance or drama to religious ideas and concepts as addressed across the key stage – e.g. celebration, belonging, belief, God, worship, creation, etc;
- listen to different styles of religious music – create your own music to explore a religious idea or concept as addressed across the key stage – e.g. celebration, belonging, belief, God, worship, creation, etc;
- talk about how actions are symbolic – handshake, fist, smile, frown. Look at a piece of video showing Muslims at prayer – why is washing before prayer and bowing in prayer important to Muslims? Talk about symbolic colours. What colours do they find cheerful, sad, calming, exciting, why? Look at the different colours used in Christian worship (Roman Catholic and Anglican) at different times of the year – green, white, violet, red – what do they symbolise?

**Themes** (h. symbols, e. believing, g. celebrations, f. story)

## Additional support material KS 1 - 2

### Key Stage 1 requirements

#### Attainment Target 1 Learning about religion

Through a focus on Christianity and an in-depth study of at least one other principal religion represented in Great Britain pupils should be taught to:

#### 5.1.1e. identify and suggest meanings for religious symbols and begin to use a range of religious words

##### Knowledge, skills and understanding

*By the end of the key stage the majority of pupils, working at level 2, should be able to:*

- i. show awareness of the importance of signs and symbols as a means of communicating what religious people believe
- ii. know that religious words communicate meaning and beliefs
- iii. know that language can be symbolic (e.g. religious myth)
- iv. identify a number of symbols associated with each of the religions studied across the key stage
- v. use the religious words encountered accurately
- vi. respond to religious words and symbols to express their own ideas and beliefs appropriately
- vii. understand that religious beliefs and ideas are expressed in different ways

##### Experiences and Opportunities (examples only)

- explore ways in which people show that they love someone else – these are symbolic of the idea of love – just like a symbol. Explore how the cross is a symbol of God's love for Christians;
- explore the symbolism of religious artefacts and their meaning for believers;
- talk about the Seder plate and how the foods placed on it are symbolic – e.g. salt water – tears (of slaves in Egypt) – what makes them sad; egg – new life (out of slavery to freedom) – what do they look forward to, etc;
- explore the symbolism of the Sikh Khanda and what it means for Sikhs;
- identify key religious words for each unit of work – display words and meanings (using electronic white board or on wall when being used. Give each pupil a photocopied sheet and ask them to tick the word when they think they can use it correctly and then to come to you and you will ask them what it means. Use the key religious words frequently and consistently during each unit of work. Give a sticker or merit when all words in the unit are known;
- identify through every unit the symbolism encountered (language, actions, artefacts) – ask questions of pupils – what do you think this means? Why do you think that? How will a Christian (Jew, Hindu) respond to this action, symbol etc? What does it mean for them? What does it make you think about or feel?

**Themes** (h. symbols, e. believing, g. celebrations, f. story)

## **Key Stage 1 requirements**

### **Attainment Target 2 Learning from religion**

Through a focus on Christianity and an in-depth study of at least one other principal religion represented in Great Britain pupils should be taught to:

#### **5.1.2a. reflect on and consider religious and spiritual feelings, experiences and concepts such as worship, wonder, praise, thanks, concern, joy and sadness**

##### **Knowledge, skills and understanding**

*By the end of the key stage the majority of pupils, working at level 2, should be able to:*

- i. ask and respond sensitively to their own and others' experiences and feelings
- ii. recognise that some ideas and feelings are difficult to express
- iii. recognise that some questions are difficult to find answers to (puzzling questions)
- iv. talk about their own responses to such puzzling questions
- v. respond sensitively when they encounter ideas, feelings and experiences that they do not understand
- vi. ask and respond sensitively to matters of right and wrong and to religious (and where appropriate, non-religious) responses to these issues

##### **Experiences and Opportunities (examples only)**

- look at ways in which some people worship God; explore festivals, ceremonies and rituals and discuss what those involved might be experiencing and feeling. Talk about when they have had similar (or different) experiences and share their feelings;
- when exploring a festival write a senses poem outlining what the participants might have seen, heard, touched, smelled and tasted;
- after discussing different ideas about what God might be like (e.g. Christian – like a loving parent, creator, powerful, just (fair) – talk about times that they have shown love, been creative, had power over someone or something else, tried to be fair – what happened, how did it feel;
- present the class with a range of questions (some that have a correct answer that they will know – e.g. spell cat,  $3 + 2 = ?$ ; others that will have a correct answer they might not know e.g. your first name or the name of your pet dog; and some where the answer is a matter of opinion – e.g. the nicest food is, the best colour is). Talk through the questions and decide what the difference is between them. Talk about how in life there are some 'big questions' (puzzling questions) that people give different answers to and draw up a list of some of them. Move on to explore one of the puzzling questions decided on from a religious perspective e.g. why do people suffer – the Buddha said it was caused by selfishness – explore some Buddhist ideas about life and living.
- talk about times when they have been in trouble – what happened, why did they feel that another person was upset at them – talk about what it felt like to be 'make up' with that person. Introduce the idea of forgiveness (explore from a Christian and/or Muslim perspective);

**Themes** (e. believing, j. belonging, k. myself)

**Key Stage 1 requirements****Attainment Target 2 Learning from religion**

Through a focus on Christianity and an in-depth study of at least one other principal religion represented in Great Britain pupils should be taught to:

**5.1.2b. ask and respond imaginatively to puzzling questions, communicating their ideas in a variety of ways**

**Knowledge, skills and understanding**

*By the end of the key stage the majority of pupils, working at level 2, should be able to:*

- i. ask and respond sensitively to puzzling questions
- ii. think carefully about responses from religious traditions about puzzling questions (such as “Can I make a difference”, “What happens when someone or something dies?”, “What can make the world a fairer (juster) world?” etc
- iii. express their ideas about puzzling questions in a variety of different ways (written, oral, artistic)

**Experiences and Opportunities (examples only)**

- Some puzzling questions to consider in ways appropriate for the age group
  - Why do people suffer?
  - Why do some people have a lot to eat and others very little?
  - Why do some people go to church (mosque, gurdwara) to worship God and others don't?
  - Why should we care for others (the world, the environment)?
  - What might God be like?
  - What happens when an animal or person dies?

These are only exemplar questions and schools will need to devise ‘puzzling questions’ as appropriate for the content they have chosen and are working on though the key stage. Encouraging children to listen, share and respond is of crucial importance.

It is important to frame the question, illicit responses from the children and provide insights from Christianity and other religions as appropriate to the content selected. Reflective and engaging approaches and responses such as guided visualisation, using music, art, poetry and drama, providing a questions wall where children can ask their own questions, using circle time etc. are important strategies to use irrespective of the content chosen and the question focused on.

- Provide some quiet reflection time through using an appropriate story to exemplify some of the issues around the puzzling questions (use pictures, words and music to create an atmosphere for thinking time); use art and design as well as written work to illicit responses from pupils.

- With the class think about a puzzling question such as “Why do people suffer”. Consider different answers both from the pupils and from religious traditions (e.g. Buddhism and Christianity). To conclude the work hold a circle time activity to give pupils equal opportunities to talk about what they think.
- Look at a seed and talk about what it will grow into. Plant some fast growing seeds and watch them germinate and begin to grow. What conditions do they need to grow? (Focus here on how things grow). Then begin to think of why do seeds grow? (to provide food, to reproduce themselves, to add beauty to the world etc.) Look at the life cycle of a plant – compare that with a life-cycle of an animal or human being. Talk about change etc. Introduce simply ideas about how Christians think God helps things to grow – link with creation stories.

**Themes** (e. believing, j. belonging, k. myself)



## Additional support material KS 1 - 2

### Key Stage 1 requirements

#### Attainment Target 2 Learning from religion

Through a focus on Christianity and an in-depth study of at least one other principal religion represented in Great Britain pupils should be taught to:

#### 5.1.2c. identify what matters to them and to others, including those with religious commitments, and communicate their responses

##### Knowledge, skills and understanding

*By the end of the key stage the majority of pupils, working at level 2, should be able to:*

- i. think carefully about what matters to them and why
- ii. find out about and respond sensitively to what matters to others in their class
- iii. find out about how religious people's lives are affected by their belief in God mattering to them
- iv. express their ideas about what matters to them and to others in a variety of different ways (written, oral, artistic)

##### Experiences and Opportunities (examples only)

- who/what is the most valuable and why? Present a series of pictures (using the tools afforded by an interactive white board). Pictures in threes – a person, a dog and an insect, money, a skipping rope, a computer, water, a flowering plant, an apple tree, etc. Ask the question: Who or what is the most valuable? Develop discussion – who or what is of most value to me and why? Talk within a pair about this;
- listen to stories of people who have made a difference to the world because of their faith in God – e.g. Dr Barnardo, William and Catherine Booth, Mahatma Ghandi – talk about how believing in God encouraged them to do their work;
- think about important qualities such as love, honesty, fairness, trust and friendship. What makes these qualities valuable? E.g. create their ideal friend, discussing the qualities that allow friendship to develop, (trust, generosity, cheerfulness, being prepared to listen, being helpful, etc.), through drama act out situations when friendship matters. Listen to stories from different faiths which convey a message about how to behave towards others e.g. Good Samaritan (love God and love your neighbour), B'hai Kanhya helping 'enemy' soldiers (following the Guru's teaching). Explore ways of helping those in need (in the local, national, international community);

**Themes** (e. believing, i. leaders and teachers j. belonging, k. myself)

## Key Stage 1 requirements

### Attainment Target 2 Learning from religion

Through a focus on Christianity and an in-depth study of one at least one other principal religion represented in Great Britain pupils should be taught to:

#### 5.1.2d. reflect on how spiritual and moral values relate to their own behaviour

##### Knowledge, skills and understanding

*By the end of the key stage the majority of pupils, working at level 2, should be able to:*

- i. talk about how they think people, including themselves, should behave in certain circumstances
- ii. re-tell stories (from different religions or secular) which focus on how to behave
- iii. know that it is not always easy to behave in the way one knows they should
- iv. know how to say sorry and know how to accept an apology
- v. make links between 'being sorry' and the religious concepts of 'repentance' and 'forgiveness'
- vi. make links between their own ideas and experiences of knowing what is right and wrong and religious teaching on how to behave

##### Experiences and Opportunities (examples only)

- act out (using role-play or mime) situations in which people have behaved in a good way and situations in which people have behaved in a bad way. Discuss thoughts and feelings of the main characters. What would happen if? How would the 'bad' situation need to change in order for the behaviour to be good? Re-work the situation so that it reaches a positive outcome. Think about how do we know what is right and what is wrong? Who tells us, shows us?
- talk about the Ten Commandments (Jewish/Christian). How are they a good framework for Jews/Christians to live by? What do you think is the most important and why?
- re-tell a Muslim story such as when the Prophet took care of a camel that was being mistreated by its owner. What does that tell us about how Muslims should care for animals? Is that the same or different from another religion (e.g. Christianity)?
- talk about what 'makes a person' – body, mind, spirit, personality, soul etc. Make hand prints – talk about how all fingerprints are different – everyone is unique – (also iris patterns) – talk about what is the same and what is different about human beings – in the family, in the class, in the school, in the world. All are human – each the same and yet each different. Read from creations stories (such as the Judea-Christian or Aboriginal from Australia taking about how human beings were made – what makes us special?

**Themes** (e. believing, f. story, h. symbols, j belonging,)

## Additional support material KS 1 - 2

### Key Stage 1 requirements

#### Attainment Target 2 Learning from religion

Through a focus on Christianity and an in-depth study of one at least one other principal religion represented in Great Britain pupils should be taught to:

#### 5.1.2e. recognise that religious teachings and ideas make a difference to individuals, families and the local community

##### Knowledge, skills and understanding

*By the end of the key stage the majority of pupils, working at level 2, should be able to:*

- i. talk about places of worship in the area and know that they are important places for many people
- ii. re-tell stories (from different religions or secular) which focus on how to behave
- iii. know about some of the ways in which families celebrate aspects of their religion in their homes
- iv. make links between their own ideas and experiences of living in a family and being part of the wider community and belonging to a religious family and/or community

##### Experiences and Opportunities (examples only)

- look at a map of the area and highlight places of worship on it. Take a walk around the locality and look at the religious buildings, find out which religion (denomination) they belong to and something of how the building is used. Visit inside at least one of the buildings – finding out who goes there and what happens;
- listen to a Christian (Muslim, Sikh) talking about what they have in their homes that helps them practice their religion;
- consider how living as part of a Muslim (Jewish, Buddhist) family might be the same and different as living in your family;
- invite a visitor into the classroom to talk with the children about how being a Christian (Sikh, Hindu etc) effects their life – ask them to talk about how they celebrate a special festival for example, or what they do when they go to the gurdwara, or why there is a shrine to Ganesh in their home.
- listen to some stories from the Bible (e.g. parables of Jesus) and think about why they are important to Christians and what they mean for people today – e.g. the Lost Sheep, the Parable of the Good Samaritan, etc.
- listen to stories about the Prophet Muhammad (pbuh) or Guru Nanak or one of the Hindu gods or goddesses and think about why they are important to Muslims (Sikhs or Hindus) and what they mean for people today – e.g. The Prophet and the Camel, the Prophet gives advice to the thief about how to improve his life, Guru Nanak and the holy men, the birth stories of Lord Krishna, etc.

**Themes** (e. believing, j belonging)

## 5.2. Key Stage 2 requirements

### Attainment Target 1 Learning about religion

Through a focus on Christianity and an in-depth study of at least two other principal religions represented in Great Britain pupils should be taught to:

#### 5.2.1a. describe the key aspects of religions, especially the people, stories and traditions that influence the beliefs and values of others

##### Knowledge, skills and understanding

*By the end of the key stage the majority of pupils, working at level 4, should be able to:*

- i. describe and show understanding of the role of various religious leaders and other inspirational people in at least three different religious traditions, making links and showing similarities and differences between them
- ii. show they understand that religion is an important influence on the lives of many people and give examples of how it can affect the choices on how to behave that people make
- iii. describe how stories from sacred writings and other sources contain and transmit ideas, beliefs and concepts that help religious people think about their faith more deeply
- iv. suggest what the religious stories they have addressed across the key stage mean for believers
- v. describe and show understanding of how different religious traditions (denominations within the same religion or across different religions) express their beliefs in different ways, making links and showing what is similar and what is different between them
- vi. ask questions about why people believe different things and worship in different ways
- vii. use religious terminology correctly to express ideas and beliefs

##### Experiences and Opportunities (examples only)

- present a 'week in the life of' particular religious leaders which shows their role and impact in their faith community and outside it;
- meet with local religious leaders to discuss their work;
- write an obituary for a significant inspirational figure within at least two different religions outlining their achievements, influence and motivation – present to the rest of the class and then contribute to a 'class book' of such obituaries;
- visit various places of worship (different denominations and religions) to find out about the way in which the building is used;
- address a range of religious stories (from sacred texts and other sources) talking about the underlying meaning of them and why they are important to members of the faith community they come from. Take part in role-play, drama and art-work to focus on the key point(s) of the stories and relate those to present day experiences;

## Additional support material KS 1 - 2

- find out about how different people worship and why it is important to them through interviews, recorded material (CD/video) and visits to places where people worship;
- take part in a presentation (using ICT or using drama) entitled 'Why is worship important to Christians?' (or other religious tradition as applicable to the school's scheme of work).

**Themes** e. beliefs and questions, g. worship, pilgrimage and sacred places, h. the journey of life and death, i. symbols and religious expression, j. inspirational people

## Key Stage 2 requirements

### Attainment Target 1 Learning about religion

Through a focus on Christianity and an in-depth study of at least two other principal religions represented in Great Britain pupils should be taught to:

#### 5.2.1b. describe the variety of practices and ways of life in religions and understand how these stem from, and are closely connected with, beliefs and teachings

##### Knowledge, skills and understanding

*By the end of the key stage the majority of pupils, working at level 4, should be able to:*

- i. use a developing religious vocabulary to discuss how religious beliefs and teachings affect the way in which people live
- ii. describe and show understanding of the ceremonies religious people take part in to help them on their 'journey of life' e.g. birth/naming, growing up/coming of age/commitment/belonging, marriage and death
- iii. compare and contrast some ceremonies connected with the 'journey of life' from at least three different religions or religious traditions describing similarities and differences and showing how these reflect different beliefs
- iv. describe and show understanding of different roles and ways of life within religions for example clerical and laity in Christianity and Buddhism
- v. apply ideas of what difference living a religious life makes to individuals and communities, considering people and practices that act as an inspiration to people of faith
- vi. describe influences (religious or non-religious) on them and talk about what inspires them in their life

##### Experiences and Opportunities (examples only)

- visit various places of worship to find out about particular ceremonies that take place there – produce a documentary (using digital camera/video) and/or script to present similarities and differences about such ceremonies
- preparing questions for a visitor or visitors to find out about such ceremonies and why they are important within faith communities – hosting such a visit or visits – preparing a 'fact-file' in response to what they have learned
- discuss their own beliefs and any religious practices they take part in and compare them with others in the class and/or with those encountered through the programme of study
- design a booklet for a church (mosque, gurdwara, etc) which explains at least two of the ceremonies connected with the 'journey of life' conducted at the church (mosque, gurdwara, etc) making clear links between what happens and how that shows what the faith community believes

## Additional support material KS 1 - 2

- talk about people and places that they have found 'inspirational' comparing them with at people from religious traditions that act as inspirations to others
- role play a scenario where a person is asked to do something that goes against their beliefs – what should they do?

**Themes** e. beliefs and questions, f. teachings and authority, g. worship, pilgrimage and sacred places, h. the journey of life and death, i. symbols and religious expression, j. inspirational people, k religion and the individual

## **Key Stage 2 requirements**

### **Attainment Target 1 Learning about religion**

Through a focus on Christianity and an in-depth study of at least two other principal religions represented in Great Britain pupils should be taught to:

#### **5.2.1c. identify and begin to describe the similarities and differences within and between religions**

##### **Knowledge, skills and understanding**

*By the end of the key stage the majority of pupils, working at level 4, should be able to:*

- i. describe, using correct religious vocabulary where applicable, and show understanding of some of the similarities and differences between the beliefs and practices of at least two different Christian denominations (connected for example with the Eucharist and with baptism)
- ii. describe, using correct religious vocabulary where applicable, and show understanding of some of the similarities and differences between the beliefs and practices of Christianity and two of the other principal religions they have encountered across the key stage (for example relating to beliefs about God or life after death between Christianity, Islam and Hinduism and/or relating to marriage ceremonies between Christianity, Judaism and Sikhism)
- iii. describe how Christians (or members of any of the other principal religious traditions encountered across the key stage) worship in different ways and how that shows similarities and differences in their beliefs
- iv. use a variety of sources to consider beliefs and practices of different religious traditions
- v. raise and suggest some answers to questions about why people from the same religion (or from different religions) show their beliefs differently
- vi. show that they have some understanding of what it means to belong to a religious tradition and how that influences how people live today

##### **Experiences and Opportunities (examples only)**

- watch video and/or digital material showing some of the different ways in which people worship (e.g. comparing and contrasting a Christian Eucharist service in two churches of different denominations). Discuss (as a class or smaller group) similarities and differences and record these (either using a flipchart or an interactive white board) under three headings – e.g. Church of England, Methodist, Both. Individually write at least 100 words explaining why there are these similarities and differences. (This activity could also be used to compare and contrast Christianity and other principal religious tradition.)
- consider how various rules and customs shape people's lives. Think about how following halal or kosher codes effect how people live and consider why such rules are important in some religions and yet not in others.



- devise a basic script for a television documentary involving Jane who is a Christian, Ahmed a Muslim and Inderjit a Sikh as they explain their beliefs and practices – each religion has 5 minutes of air time (what key beliefs and practices will you cover?) followed by a 5 minute discussion together where they address the similarities and differences in their beliefs and practices.
- show understanding of some religious symbols e.g. cross or crucifix or ichthus (fish) symbol (Christianity) star and crescent moon (Islam) Om symbol (Hinduism) – what is the key meaning(s) of these symbols and how do they show what different people believe?

**Themes** e. beliefs and questions, f. teachings and authority, i. symbols and religious expression, j. inspirational people, m. beliefs in action in the world

## Key Stage 2 requirements

### Attainment Target 1 Learning about religion

Through a focus on Christianity and an in-depth study of at least two other principal religions represented in Great Britain pupils should be taught to:

#### 5.2.1d. investigate the significance of religion in the local, national and global communities

##### Knowledge, skills and understanding

*By the end of the key stage the majority of pupils, working at level 4, should be able to:*

- i. describe and show understanding of the range of religions/denominations represented in their local community and in the United Kingdom
- ii. make links between the different religions/denominations by describing similarities and differences
- iii. suggest reasons for and the impact of the involvement of 'religious people' in the life of the local and national communities
- iv. suggest examples of the impact of religion in the world today including the involvement of faith-based organisation in the relief of suffering caused by poverty and disasters

##### Experiences and Opportunities (examples only)

- using maps of the locality, general knowledge of the area and other sources (links with Geography and History) identify the different places of worship – divide the class into groups – each group to research and find out information about a particular place of worship – religion/denomination, age of and main materials used in the building, sort of activities that take place there, numbers attending, do any people from the school attend any of the places of worship, etc. Each group to provide some basic information on no more than 2 sides of A4 paper (handwritten or word processed, including photographs as appropriate, for the other groups. Organise a visit to two of the places of worship identified. Before going formulate questions to find out about its history and what happens there today. Compare and contrast different beliefs and practices
- using digital photographs taken on the visits highlight 3 similarities and 3 differences and present as a PowerPoint (or similar) presentation as a record of your work
- conduct interviews with members of different faith communities – in the school and in the locality (following school child protection protocols)
- find out about the work of aid agencies – such as Christian Aid, Cafod and Muslim Aid – whose motivation to be involved and to help comes as an outworking of their religious faith

**Themes** e. beliefs and questions, f. teachings and authority, l religion family and community, m. beliefs in action in the world

## Additional support material KS 1 - 2

### Key Stage 2 requirements

#### Attainment Target 1 Learning about religion

Through a focus on Christianity and an in-depth study of at least two other principal religions represented in Great Britain pupils should be taught to:

#### 5.2.1e. consider the meaning of a range of forms of religious expression, understand why they are important in religion and note links between them

##### Knowledge, skills and understanding

*By the end of the key stage the majority of pupils, working at level 4, should be able to:*

- i. describe a range of different religious signs, symbols and actions and show understanding of their meaning for the faith communities involved
- ii. use correctly religious vocabulary to describe different ways in which people show their beliefs in action
- iii. suggest meanings for a range of forms of religious expression showing understanding of similarities and differences

##### Experiences and Opportunities (examples only)

- explore ways in which people's actions show their emotions – body language reveals feelings – talk about ways in religion in which what people do shows their beliefs – e.g. genuflecting, kneeling for prayer, making the sign of the cross in Christianity, the prayer positions in Islam, bowing before and not pointing feet directly at the Guru Granth Sahib in Sikhism. Show pictures or video of such actions encouraging the pupils to speculate about what is happening and why
- find out about how colour, shape and images are used in at least two different religions and explore what they signify for believers
- provide pupils with a range of different cross shapes (at least 10) and the explanation of their significance and ask them to select at least 3 different ones and explain them in a way that would help a child in Year 2 understanding something of what they mean for Christians and why the cross is such an important symbol for Christians
- devise a word bank of the religious terminology used during different units of work in RE and occasionally do some 'spot checking' (quick quiz, game (such as RE scrabble), give answers to a crossword using the words and get the pupils to write the question etc) to help them spell, understand and use the words correctly
- compare the way in which Christians from one denomination worship with how those of another do so – consider the symbolism contained in worship - what are the links (similarities) and what is different – explore why and how these different practices show different emphases in beliefs
- compare the way a Christian might worship (denomination of your choice) with how a Muslim or a Jew or a Buddhist might worship – consider the symbolism contained in worship - what are the similarities and what are differences?

**Themes** e. beliefs and questions, i. symbols and religious expression,

## Key Stage 2 requirements

### Attainment Target 1 Learning about religion

Through a focus on Christianity and an in-depth study of at least two other principal religions represented in Great Britain pupils should be taught to:

#### 5.2.1f. describe and begin to understand religious and other responses to ultimate and ethical questions

##### Knowledge, skills and understanding

*By the end of the key stage the majority of pupils, working at level 4, should be able to:*

- i. show understanding of the different ways in which different people respond to important questions about life and living
- ii. describe the impact that religious codes for living have on the actions of believers
- iii. describe some of the similarities and differences between different religious codes for living
- iv. show understanding of who and what religious people 'look to' in order to make decisions about how they should live
- v. make links between what people think is right and wrong and their religious (or other) beliefs

##### Experiences and Opportunities (examples only)

- devise a set of questions to ask to a Vicar, an Imam and a Rabbi about what is right and wrong (and why). Invite them into school and hold a question and answer session
- read the Ten Commandments (Judeo-Christian) and consider what each means and how life today would be better/worse/different if everyone put them into practice. Ask pupils to rank them in order of importance for them personally – if they had to choose 4 which they would leave out – what would they be? Why? Which 4 would they say are most important to leave in and why?
- write the script of a conversation between a Christian, a Hindu and an atheist exploring what each believes about life after death
- in groups pupils prepare one of their member to sit in the hotseat and take questions – one group represents a Christian point of view, another a Muslim, another a Sikh etc (select as appropriate). They will be asked questions by the teacher about what it means to live a 'good life' according to 'your religion'. The person in the hotseat can ask their group for help no more than 3 times or
- in groups pupils prepare to ask different members of different faith communities questions about what it means to live a good life according to their religion – the visitor(s) is then put in the hotseat

**Themes** e. beliefs and questions, f. teachings and authority, h. journey of life and death, m. beliefs in action in the world

<sup>1</sup> Ultimate questions = 'big questions' of life and existence – Why am I here? What happens when we die? Is there a God? etc.

Ethical questions = 'big questions' to do with morality and ethics, right and wrong – Is this fair? What should I do if ....? How should ..... act in this situation? How can the world be a more just place? etc.

## Additional support material KS 1 - 2

### Key Stage 2 requirements

#### Attainment Target 1 Learning about religion

Through a focus on Christianity and an in-depth study of at least two other principal religions represented in Great Britain pupils should be taught to:

#### 5.2.1g. use specialist vocabulary accurately in communicating their knowledge and understanding

##### Knowledge, skills and understanding

*By the end of the key stage the majority of pupils, working at level 4, should be able to:*

- i. use specialist religious vocabulary accurately to describe and show understanding of the sources, practices, beliefs, ideas, feelings and experiences associated with religious belief and practice
- ii. make links and describe similarities and differences between how religious terms are used and their meaning in different religions
- iii. describe something of the symbolic nature of religious language
- iv. apply their understanding of religious words and phrases to their own ideas and beliefs
- v. describe something of the impact of religious words and phrases on believers through exploring the beliefs expressed through them

##### Experiences and Opportunities (examples only)

- the accurate use of religious words and phrases is important in any and all activities and tasks associated with quality RE and as such it is important for the teacher to bear this in mind when setting any task or activity in RE
- devise word games (such as Give Us a Clue, RE scrabble) which focus on the correct use of religious words and phrases encountered through study
- keep a word bank and do periodic 'spot checks' to ensure understanding and accuracy
- create a crossword based on three religious festivals (practices and meaning) and then ask pupils to create the questions that would give the words for the spaces
- use starters and/or plenary time in lessons to focus on religious words and phrases associated with the work encountered – a type of brain gym approach is good where words and meanings need to be linked and build on each other

**Themes** any

## **Key Stage 2 requirements**

### **Attainment Target 1 Learning about religion**

Through a focus on Christianity and an in-depth study of at least two other principal religions represented in Great Britain pupils should be taught to:

#### **5.2.1h. use and interpret information about religions from a range of sources**

##### **Knowledge, skills and understanding**

*By the end of the key stage the majority of pupils, working at level 4 should be able to:*

- i. discuss their understanding of the religious material they have studied giving reasons and showing that they have taken into account a range of different sources
- ii. select from two or three sources information showing similarities and differences evident through the sources
- iii. take information and use it to show that they understanding the beliefs and/or practices explained in the sources used

##### **Experiences and Opportunities (examples only)**

- the use of a range of different source material (e.g. sacred writings, artefact, case study, artwork, interview etc) is important in any and all activities and tasks associated with quality RE and as such it is important for the teacher to bear this in mind when setting any task or activity in RE
- set an assessment task which draws on what a Christian, Muslim and Hindu has to say about what they believe about the importance of family life – identify similarities and differences
- present pupils with pictures of the inside and outside of three churches from different Christian denominations (e.g. Methodist, Baptist and either Roman Catholic or Church of England) – identify what is similar and what is different and explore why. (This activity could be done so that three different religions are focused on also)
- use information taken from a faith based website about a particular issue and see if pupils can identify which religion/denomination it is and why.

**Themes** any

## Additional support material KS 1 - 2

### Key Stage 2 requirements

#### Attainment Target 2 Learning from religion

Through a focus on Christianity and an in-depth study of at least two other principal religions represented in Great Britain pupils should be taught to:

#### 5.2.2a. reflect on what it means to belong to a faith community, communicating their own and other's responses in a variety of ways

##### Knowledge, skills and understanding

*By the end of the key stage the majority of pupils, working at level 4, should be able to:*

- i. raise and suggest answers to questions relating to what it means to belong to a faith community
- ii. present their own and others ideas about what it means to belong to a faith community in a variety of ways
- iii. apply their own experience of 'belonging' by explaining what it means to them to belong to different groups and describe how this inspires and influences them

##### Experiences and Opportunities (examples only)

- conduct a survey to show the different groups to which people in the school belong – present the information in tabular form or using a spreadsheet, provide a brief written commentary to explain the findings. Look at the similarities and differences between the different groups and talk about how belonging to different groups influences people. Talk about belonging to a religion – what is the same and what is different from for example belonging to the Guides or Brownies or to a local conservation group? Conduct a survey of the religious places of worship in the area finding out about the people who go there – devise a simple questionnaire which focuses on 'belonging' and ask someone at each place of worship to get five people who 'belong' to fill it in. Bring in the information and use it to suggest why belonging to a religion is important to some people.
- talk about the range of activities that people who belong to a religion take part in - worship, festivals, rites of passage, pilgrimages and visits to sacred places etc. Divide the class into 5 or 6 groups and give each a 'topic' to research and then present their ideas to the rest of the class (they could use digital video or a presentation tool such as PowerPoint or similar
- use artwork, prose or poetry to express feelings of belonging (for themselves or empathetically to show what it means for a Buddhist or a Jew (etc) to 'belong'
- explore some 'symbols of belonging' (e.g. cross/crucifix or menorah) – why are symbols important?
- focus on groups such as Christian Aid, Cafod or Muslim Aid to consider why it is that for some showing their faith in social action and concern is very important.

**Themes** k. religion and the individual, l. religion family and community, m. beliefs in action in the world

## Key Stage 2 requirements

### Attainment Target 2 Learning from religion

Through a focus on Christianity and an in-depth study of at least two other principal religions represented in Great Britain pupils should be taught to:

#### 5.2.2b. respond to the challenges of commitment both in their own lives and within religious traditions, recognising how commitment to a religion is shown in a variety of ways

#### Knowledge, skills and understanding

*By the end of the key stage the majority of pupils, working at level 4, should be able to:*

- i. suggest answers to the question of why people show their religious commitment differently (e.g. worship, reading sacred text, social action, celebrating festivals) and why not all people within the same religion or denomination show their commitment in exactly the same way
- ii. ask questions about the link between religious faith and action i.e. about why people do, or don't do certain things because of their religious commitment
- iii. describe some of the things that influence and inspire them personally
- iv. describe some of the ways in which religion influences and inspires people in the world today

#### Experiences and Opportunities (examples only)

- talk to people from a range of different religions (and/or denominations) about their commitment to their faith and how it makes a difference to their lives
- encounter a range of different 'belonging ceremonies (such as baptism (child and adult), confirmation, circumcision, Bar and Bat Mitzvah etc) to reflect on how they show the challenge of commitment (on the part of the person going through the ceremony, their family and the wider faith community)
- write an acrostic poem based on the word 'commitment' to show their own commitment and/or create it as if they were a member of a faith community – e.g. how might a Muslim or a Sikh or a Hindu write this acrostic poem
- using some visual thinking/learning software (such as Inspiration or Visual Mind) create as a class a mind-map beginning with Jesus or Muhammad or Guru Nanak as the inspiration for their respective faith communities. Once the class has produced this, divide into small groups and covering the different areas of the mind-map focus attention on the details asking pupils to produce no more than 75 words or some pictures or drawings to exemplify the focus they have been given. Share these with the class and produce a class book as a result.

**Themes** j. inspirational people, k. religion and the individual, l. religion, family and community, h. the journey of life and death, f. teachings and authority



**Key Stage 2 requirements****Attainment Target 2 Learning from religion**

Through a focus on Christianity and an in-depth study of at least two other principal religions represented in Great Britain pupils should be taught to:

**5.2.2c. discuss their own and others' views of religious truth and belief, expressing their own ideas clearly**

**Knowledge, skills and understanding**

*By the end of the key stage the majority of pupils, working at level 4, should be able to:*

- i. express their own responses to the meaning of religious words and phrases explaining what they think they mean
- ii. talk about what they believe and listen to what others believe describing similarities and differences
- iii. present their own and others ideas about matters concerning religious belief and practice in a variety of ways (written, oral, artistic etc)

**Experiences and Opportunities (examples only)**

- the focus for this could be any RE content (religious practice, festival, belief or teaching). What is important is that teachers provide pupils with a range of opportunities to express themselves and their ideas clearly and confidently and to pay due regard and respect to the beliefs and feelings of others
- discussion strategies such as snowballing, hotseating envoys, can of worms, interviewing rainbow groups etc all provide effective ways of helping pupils discuss and share ideas about beliefs and values
- use a 'diary of reflection' for pupils to write or draw their personal (and confidential) responses to issues raised – the pupils must know that their responses will only be shared with anyone else with their permission.

**Themes** any

## Key Stage 2 requirements

### Attainment Target 2 Learning from religion

Through a focus on Christianity and an in-depth study of at least two other principal religions represented in Great Britain pupils should be taught to:

#### 5.2.2d. reflect on ideas of right and wrong and their own and others' responses to them, thinking about the values that underpin such views

##### Knowledge, skills and understanding

*By the end of the key stage the majority of pupils, working at level 4, should be able to:*

- i. discuss what they think is right and wrong presenting their ideas in a variety of ways and with reasons
- ii. compare what is similar and what is different between their own ideas about what is right and wrong and those of people who come from a (different) religious background
- iii. raise and suggest answers, to questions connected with what is right and wrong and how people decide

##### Experiences and Opportunities (examples only)

- use various values clarification exercises such as for example, make a human bar chart in the classroom to show the views of the group on matters of what is right and wrong – devise a series of statements – pupils put a number 1-6 or 1-10 by the side of each statement (1 strongly agree – 6 or 10 strongly disagree). Fold papers in half and then swap around the class 5 times (if they get their own paper back they are not to tell anyone). Numbers 1-6 (or 10) are placed along a wall (in the classroom or hall) – you need plenty of space in front of the numbers. Now read out each statement and the number that is circled on the paper is the number the pupil goes and stands by (back against the wall) to build up the bar chart. They may be standing by the number they have circled but we don't know that – this is to get the views of the group not the individual. Take a digital photograph of the chart for each questions in a subsequent lesson use that as a reminder of what people thought before setting individual or paired work to develop some of the issues further.
- statement response – devise a set of statements about what is right and what is wrong - read out a statement – pupils on a piece of paper write their personal response to it – put it in a bowl and then the answers are read out anonymously. Alternatively in pairs they could answer the question from the point of view of members of the different religions they have studied – for example – a Christian might answer this by saying ... A Muslim might answer this by doing ... etc.

**Themes** any

## Additional support material KS 1 - 2

### Key Stage 2 requirements

#### Attainment Target 2 Learning from religion

Through a focus on Christianity and an in-depth study of at least two other principal religions represented in Great Britain pupils should be taught to:

#### 5.2.2e. reflect on the sources of inspiration in their own and others' lives

##### Knowledge, skills and understanding

*By the end of the key stage the majority of pupils, working at level 4, should be able to:*

- i. raise and suggest answers to questions about who or what offers inspiration to them and to others
- ii. describe how the Bible and other sacred writings act as an inspiration to believers
- iii. show that they understand the importance of spiritual leaders (such as the priest or the imam) for people who belong to that religion and consider who or what is important to them in guiding them to live a 'good life'
- iv. raise and suggest answers to questions about why Jesus is an inspiration to Christians
- v. raise and suggest answers to questions about why the Prophet Muhammad or Guru Nanak is important to Muslims or Sikhs

##### Experiences and Opportunities (examples only)

- use guided visualisation techniques to enter into stories connected with the life of spiritual leaders (and founders) within the religions you are focusing on
- use circle time to think about what or who acts as an inspiration to them and why
- when focusing on the sacred writings of different religions ensure that opportunity is given for pupils to think about the meaning of passages, stories and the way the actual writings are treated both for adherents to the faith and also anything that they agree or disagree with in through it
- script a 5 minute telephone conversation (or telephone conference if you want to focus on more than two) between two significant inspirational figures on a topic or theme of your or the pupils' choice – e.g. between Jesus and Martin Luther King Jnr or between Jesus and Mahatma Ghandi, between Guru Nanak and Mother Teresa, between the pupil and the person living or dead that they find most inspirational.

**Themes** j. inspirational people, f. teachings and authority plus any other

## Glossary of terms

This glossary is reproduced with the permission of QCA. It is taken from that produced by SCAA in the 1990's to offer support to schools by defining specific terminology to do with six principal religions represented in Great Britain, namely, Buddhism, Christianity, Hinduism, Islam, Judaism and Sikhism. Terminology specific to the Baha'i faith and to Humanism is included in section 9.5 and 9.6 respectively.

## Buddhism Glossary

As Buddhism spread throughout the East, it came to be expressed in many different languages. Terms in the Sanskrit and Pali of India are in most common use in the West, although Japanese and Tibetan terms also occur frequently. Pali is the language of the texts of the Theravada school, whilst Sanskrit is used for general Mahayana. Zen Buddhism uses terms expressed in Japanese, and Tibetan Buddhism, Tibetan. There is no preferred form. For convenience, Pali terms appear in bold except in cases where the Sanskrit or other alternative is the more usual form.

<b>Pali</b>	<b>Sanskrit</b>	<b>Explanation</b>
Abhidhamma	Abhidharma	Further or higher teaching. The philosophy and psychology of Buddhism in abstract, systematic form.
Abhidhamma Pitaka	Abhidharma Pitaka	This is the third of the three principal sections of the canon of basic scripture. It is a systematic, philosophical and psychological treatment of the teachings given in the Sutta Pitaka
	Amitabha Amitayus	Also, Amida (Japanese). Buddhas having unlimited light and life respectively.
Anapanasati	Anapanasmṛti	Mindfulness of the breath. The practice most usually associated with the development of concentration and calm, but also used in the training of Vipassana (insight).
Anatta	Anatman	No self; no soul. Insubstantiality; denial of a real or permanent self.

## 6.1 Glossary of terms

Anicca	Anitya	Impermanence; transience. Instability of all things, including the self.
Arahat, Arahant	Arhat	Enlightened disciple. The fourth and highest stage of Realisation recognised by the Theravada tradition. One whose mind is free from all greed, hatred and ignorance.
Asoka	Ashoka	Emperor of India in the 3rd century BCE.
Atta	Atman	Self; soul.
Bhikkhu	Bhikshu	Fully ordained Buddhist monk.
Bhikkhuni	Bhikshuni	Fully ordained Buddhist nun.
Bodhi Tree		The tree ( <i>ficus religiosa</i> ) under which the Buddha realised Enlightenment. It is known as the Tree of Wisdom.
Bodhisatta		A Wisdom Being. One intent on becoming, or destined to become, a Buddha. Gotama, before his Enlightenment as the historical Buddha.
	Bodhisattva	A being destined for Enlightenment, who postpones final attainment of Buddhahood in order to help living beings (see Mahayana).
Brahma Viharas		The four sublime states: loving kindness, compassion, sympathetic joy, and evenness of mind.
Buddha	Buddha	Awakened or Enlightened One.
Dalai Lama (Tibetan)		Great Ocean. Spiritual and temporal leader of the Tibetan people.
Dana	Dana	Generosity; giving; gift.

## Glossary of terms

## 6.1

Dhamma	Dharma	Universal law; ultimate truth. The teachings of the Buddha. A key Buddhist term.
Dhammapada	Dharmapada	Famous scripture of 423 verses.
Dukkha	Duhkha	Suffering; ill; unsatisfactoriness; imperfection. The nature of existence according to the first Noble Truth.
Gompa (Tibetan)		Monastery; place of meditation.
Gotama	Gautama	Family name of the Buddha.
Jataka		Birth story. Accounts of the previous lives of the Buddha.
Jhana	Dhyana	Also Ch'an (Chinese) and Zen (Japanese). Advanced meditation.
Kamma	Karma	Action. Intentional actions that affect one's circumstances in this and future lives. The Buddha's insistence that the effect depends on violation marks the Buddhist treatment of kamma as different from the Hindu understanding of karma.
Karuna	Karuna	Compassion.
Kesa (Japanese)		The robe of a Buddhist monk, nun, or priest.
Khandha	Skandha	Heap, aggregate. The Five Khandhas together make up the 'person' (form, feeling, perception, mental formation and consciousness).
Khanti	Kshanti	Patience; forbearance.
Kilesa	Klesa	Mental defilement or fire, such as greed, hatred or ignorance.

## 6.1 Glossary of terms

Koan (Japanese)		A technical term used in Zen Buddhism referring to enigmatic or paradoxical questions used to develop intuition. Also refers to religious problems encountered in daily life.
Kwan-yin (Chinese)		Also, Kannon (Japanese). Bodhisattva of Compassion, depicted in female form. Identified with Bodhisattva Avalokitesvara.
Lama (Tibetan)		Teacher, or one who is revered.
	Lotus Sutra	A scripture of major importance to various schools within the Mahayana tradition. It describes the virtues of the Bodhisattva, and emphasises that all sentient beings possess Buddha-nature and can attain Enlightenment (Nirvana).
Magga	Marga	Path, leading to cessation of suffering. The fourth Noble Truth.
	Mahayana	Great Way or Vehicle. Teachings that spread from India into Tibet, parts of Asia and the Far East, characterised by the Bodhisattva Ideal and the prominence given to the development of both compassion and wisdom
Mala		Also, Juzu (Japanese). String of 108 beads used in Buddhist practice (like a rosary).
Metta	Maitri	Loving kindness. A pure love which is neither grasping nor possessive.
Metta Sutta		Buddhist scripture which describes the nature of loving kindness.
Metteya	Maitreya	One who has the nature of loving kindness. Name of the future Buddha.

Mudda	Mudra	Ritual gesture, as illustrated by the hands of Buddha images.
Mudita	Mudita	Sympathetic joy. Welcoming the good fortune of others.
Nibbana	Nirvana	Blowing out of the fires of greed, hatred and ignorance, and the state of secure perfect peace that follows. A key Buddhist term.
Nirodha	Nirodha	Cessation (of suffering). The third Noble Truth.
Panna	Prajna	Wisdom. Understanding the true nature of things.
Parami	Paramita	A perfection of virtue. One of the six or ten perfections necessary for the attainment of Buddhahood.
Parinibbana	Parinirvana	Final and complete nirvana reached at the passing away of a Buddha.
Patimokkha	Pratimoksha	The training rules of a monk or nun - 227 in the case of a Theravada monk.
Pitaka		Basket. Collection of scriptures (see Tipitaka).
Rupa	Rupa	Form. Used of an image of the Buddha; also, the first of the Five Khandhas.
Sakyamuni	Shakyamuni	Sage of the Shakyas (the tribe of the Buddha). Title of the historical Buddha.
Samadhi	Samadhi	Meditative absorption. A state of deep meditation.
Samatha	Samatha	A state of concentrated calmness; meditation (see Vipassana).



## 6.1 Glossary of terms

Samsara	Samsara	Everyday life. The continual round of birth, sickness, old age and death which can be transcended by following the Eightfold Path and Buddhist teaching.
Samudaya	Samudaya	Arising; origin (of suffering). The second Noble Truth.
Sangha	Sangha	Community, assembly. Often used for the order of bhikkhus and bhikkunis in Theravadin countries. In the Mahayana countries, the Sangha includes lay devotees and priests, eg in Japan.
Sankhara	Samskara	Mental/karmic formation. The fourth of the five Khandhas.
Sanna	Samjna	Perception. Third of the five Khandhas.
Satori (Japanese)		Awakening. A term used in Zen Buddhism.
Siddattha	Siddhartha	Wish-fulfilled. The personal name of the historical Buddha.
Sila	Sila	Morality.
Sutta	Sutra	Text. The word of the Buddha.
Sutta Pitaka	Sutra Pitaka	The second of the three collections - principally of teachings - that comprise the canon of basic scripture.
Tanha	Trishna	Thirst; craving, desire (rooted in ignorance). Desire as the cause of suffering. The second Noble Truth.

## Glossary of terms

## 6.1

Tathagata	Tathagata	Another epithet for the Buddha.
Theravada	Sthaviravada	Way of the elders. A principal school of Buddhism, established in Sri Lanka and South East Asia. Also found in the West.
Thupa / Cetiya	Stupa	Reliquary (including pagodas).
Tipitaka	Tripitaka	Three baskets. A threefold collection of texts (Vinaya, Sutta, Abhidhamma).
Tiratana	Triratna	The triple refuge. Buddha, the Dhamma and the Sangha. Another way of referring to the three jewels.
Tulku (Tibetan)		Reincarnated Lama.
Upaya		Any skilful means, eg meditation on loving kindness, to overcome anger.
Upekkha	Upeksha	Equanimity; evenness of mind.
	Vajrayana	Thunderbolt; Diamond Way. Teachings promulgated later, mainly in India and Tibet. Another term for esoteric Buddhism.
Vedana		Feeling. The second of the five Khandhas.
Vihara		Dwelling place; monastery.
Vinaya		The rules of discipline of monastic life.
Vinaya Pitaka		The first of the three collections of the canon of basic scripture, containing mostly the discipline for monks and nuns, with many stories and some teachings.
Vinnana	Vijnana	Consciousness. The fifth of the Five Khandhas.

## 6.1 Glossary of terms

Vipassana	Vipashyana	Insight into the true nature of things. A particular form of meditation (see Samatha).
Viriya	Virya	Energy; exertion
Wesak, or Vesak (Sinhalese)	Wesak	Buddha Day. Name of a festival and a month. On the full moon of Wesak (in May or June), the birth, Enlightenment and passing away of the Buddha took place, although some schools celebrate only the birth at this time, eg Zen.
Zazen (Japanese)		Meditation while seated, as in Zen Buddhism.
Zen (Japanese)		Meditation. Derived from the Sanskrit 'dhyana'. A school of Mahayana Buddhism that developed in China and Japan.

## Christian Glossary

Unlike the other five world faiths included in this glossary, most of the terms given below are in English and will be familiar to many people. The historic languages of the Christian scriptures are Hebrew, Greek and Latin. The Old Testament was written largely in Hebrew, with some texts in Aramaic and Greek (Apocrypha). The whole of the Old Testament was translated into Greek, although many words and passages have their origin in Aramaic. Latin became increasingly the language of the Western Church from the 5th century AD when the Bible was translated into Latin.

Preferred Form	Main Variants	Explanation
Absolution		The pronouncement by a priest of the forgiveness of sins.
AD	Anno Domini	In the Year of our Lord. The Christian calendar dates from the estimated date of the birth of Jesus Christ.
Advent	Penitential Season	(Lit. 'Coming'). The period beginning on the fourth Sunday before Christmas (40 days before Christmas in the Eastern Orthodox tradition). A time of spiritual preparation for Christmas.
Agape		The love of God. New Testament word used for the common meal of Christians; a Love Feast.
Altar	Communion Table Holy Table	Table used for Eucharist, Mass, Lord's Supper. Some denominations refer to it as Holy Table or Communion Table.
Anglican		Churches in full communion with the See of Canterbury. Their origins and traditions are linked to the Church of England, and are part of the Anglican Communion.
Apocalyptic		(i) Revelatory, of God's present purposes and of the end of the world.(ii) Used of a literary genre, e.g. the Book of Revelation.

## 6.1 Glossary of terms

Apocrypha	Books of the Old Testament that are in the Greek but not the Hebrew Canon. Some Churches recognise the Apocrypha as part of the Old Testament Canon.
Apocryphal New Testament	A modern title for various early Christian books which are non-canonical.
Apostle	One who was sent out by Jesus Christ to preach the Gospel.
Ascension	The event, 40 days after the Resurrection, when Jesus 'ascended into heaven' (see Luke 24 and Acts 1).
Ash Wednesday	The first day of Lent. In some Churches, penitents receive the sign of the cross in ashes on their foreheads.
Atonement	Reconciliation between God and humanity; restoring a relationship broken by sin.
Baptism	Rite of initiation involving immersion in, or sprinkling or pouring of, water.
Baptist	(i) A member of the Baptist Church, which grew out of the Anabaptist movement during the 16th century Reformation. (ii) A Christian who practises Believer's Baptism.
Baptistry	(i) Building or pool used for baptism, particularly by immersion. (ii) Part of a church, where baptism takes place.
BC	Before Christ Period of history before the estimated birth of Jesus Christ.

Believer's Baptism		The baptism of people who are old enough to understand the meaning of the rite.
Benediction		Blessing at the end of worship. Also, late afternoon or evening service including the blessing of the congregation with the consecrated host (usually in a Roman Catholic context).
Blessed Sacrament		Bread and wine which have been consecrated and set aside for future use (usually in the Roman Catholic Church).
Canon	Scripture	The accepted books of the Bible. The list varies between denominations.
Catholic		(i) Universal. (ii) Often used as an abbreviation for Roman Catholic.
Charismatic		A modern movement within the Church, emphasising spiritual gifts, such as healing or speaking with tongues.
Chrismation		(i) The Orthodox second sacrament of initiation by anointing with chrism (a special oil). Performed at the same time as baptism. (ii) Anointing with oil, eg healing or coronation.
Christ	Messiah	The anointed one. Messiah is used in the Jewish tradition to refer to the expected leader sent by God, who will bring salvation to God's people. Jesus' followers applied this title to him, and its Greek equivalent, Christ, is the source of the words Christian and Christianity.
Christmas		Festival commemorating the birth of Jesus Christ (25 December, in most Churches).

## 6.1 Glossary of terms

Church		(i) The whole community of Christians. (ii) The building in which Christians worship. (iii) A particular denomination.
Confession		Contrition; penance. (i) One of seven sacraments observed by some Churches whose priest confidentially hears a person's confession. (ii) An admission, by a Christian, of wrongdoing. (iii) A particular official statement (or profession) of faith.
Congregationalist		Member of a Christian body which believes that each local church is independent and self-governing under the authority of Christ.
Consubstantiation		Doctrine of the Eucharist associated with Luther, which holds that after consecration, the substances of the Body and Blood of Jesus Christ and of the bread and wine co-exist in union with each other.
Creed		Summary statement of religious beliefs, often recited in worship, especially the Apostles' and Nicene Creeds.
Crucifixion		Roman method of executing criminals and traitors by fastening them to a cross until they died of asphyxiation; used in the case of Jesus Christ and many who opposed the Romans.
Easter		Central Christian festival which celebrates the resurrection of Jesus Christ from the dead.
Ecumenism	Oikoumene	Movement within the Church towards co-operation and eventual unity.
Episcopacy	Letter	System of Church government by bishops.

Epistle	From the Greek word for letter. Several such letters or epistles, from Christian leaders to Christian Churches or individuals, are included in the New Testament.	
Eucharist	Thanksgiving. A service celebrating the sacrificial death and resurrection of Jesus Christ, using elements of bread and wine (see Holy Communion).	
Evangelical	Group, or church, placing particular emphasis on the Gospel and the scriptures as the sole authority in all matters of faith and conduct.	
Evangelist	A writer of one of the four New Testament Gospels; a preacher of the gospel.	
Font	Receptacle to hold water used in baptism.	
Free Churches	Non-conformist denominations, free from state control (used of 20 Churches).	
Good Friday	The Friday in Holy Week. Commemorates the day Jesus died on the cross.	
Gospel	Evangel	(i) Good news (of salvation in Jesus Christ). (ii) An account of Jesus' life and work.
Grace	(i) The freely given and unmerited favour of God's love for humanity. (ii) Blessing. (iii) Prayer of thanks before or after meals.	
Heaven	The place, or state, in which souls will be united with God after death.	
Hell	The place, or state, in which souls will be separated from God after death.	



## 6.1 Glossary of terms

Holy Communion	Central liturgical service observed by most Churches (see Eucharist, Mass, Lord's Supper, Liturgy). Recalls the last meal of Jesus, and celebrates his sacrificial and saving death.
Holy Spirit	The third person of the Holy Trinity. Active as divine presence and power in the world, and in dwelling in believers to make them like Christ and empower them to do God's will.
Holy Week	The week before Easter, when Christians recall the last week of Jesus' life on Earth.
Icon/Ikon	Painting or mosaic of Jesus Christ, the Virgin Mary, a saint, or a Church feast. Used as an aid to devotion, usually in the Orthodox tradition.
Iconostasis	Screen, covered with icons, used in Eastern Orthodox churches to separate the sanctuary from the nave.
Incarnation	The doctrine that God took human form in Jesus Christ. It is also the belief that God in Christ is active in the Church and in the world.
Jesus Christ	The central figure of Christian history and devotion. The second person of the Trinity.
Justification by Faith	The doctrine that God forgives ('treats as just') those who repent and believe in Jesus Christ.
Kerygma	The central message about Jesus proclaimed by the early Christians.
Kyrie (Greek)	O Lord. Addressed to Jesus, as in 'Kyrie eleison' (Lord have mercy).

Lectern	Stand supporting the Bible, often in the shape of an eagle.
Lectionary	List of scriptural passages for systematic reading throughout the year.
Lent	Penitential season. The 40 days leading up to Easter.
Liturgy	(i) Service of worship according to a prescribed ritual such as Evensong or Eucharist. (ii) Term used in the Orthodox Church for the Eucharist.
Logos	Word. Pre-existent Word of God incarnate as Jesus Christ.
Lord	Title used for Jesus to express his divine lordship over people, time and space.
Lord's Supper	Alternative term for Eucharist in some Churches (predominantly Non-conformist).
Lutheran	A major Protestant Church that receives its name from the 16th century German reformer, Martin Luther.
Mass	Term for the Eucharist, used by the Roman Catholic and other Churches.
Maundy Thursday	The Thursday in Holy Week. Commemorates the Last Supper.
Methodist	A Christian who belongs to the Methodist Church which came into existence through the work of John Wesley in the 18th century.
Missal	Book containing words and ceremonial directions for saying Mass.

## 6.1 Glossary of terms

Mother of God	The title given to the Virgin Mary, mainly in the Orthodox and Roman Catholic Churches, to underline the Trinitarian belief that Jesus was truly God (in this context, God refers to God incarnate as seen in Jesus Christ).
New Testament	Collection of 27 books forming the second section of the Canon of Christian Scriptures.
Non-conformist	Protestant Christian bodies which became separated from the established Church of England in the 17th century.
Old Testament	That part of the Canon of Christian Scriptures which the Church shares with Judaism, comprising 39 books covering the Hebrew Canon, and in the case of certain denominations, some books of the Apocrypha.
Ordination	In episcopal Churches, the 'laying on of hands' on priests and deacons by a bishop. In non-episcopal Churches, the 'laying on of hands' on ministers by other representatives of the Church.
Orthodox	(i) The Eastern Orthodox Church consisting of national Churches (mainly Greek or Slav), including the ancient Eastern Patriarchates. They hold the common Orthodox faith, and are in communion with the Patriarchate of Constantinople. (ii) Conforming to the creeds sanctioned by the ecumenical councils, eg Nicaea, Chalcedon.
Palm Sunday	The Sunday before Easter, commemorating the entry of Jesus into Jerusalem when he was acknowledged by crowds waving palm branches.

Paraclete	Comforter	Advocate. Term used for the Holy Spirit.
Parousia		Presence. The Second Coming or return of Jesus Christ.
Passion		The sufferings of Jesus Christ, especially in the time leading up to his crucifixion.
Patriarch		Title for principal Eastern Orthodox bishops. Also used for early Israelite leaders such as Abraham, Isaac, Jacob.
Pentecost	Whitsun	The Greek name for the Jewish Festival of Weeks, or Shavuot, which comes seven weeks ('fifty days') after Passover. On the day of this feast, the followers of Jesus received the gift of the Holy Spirit.
Pentecostalist		A Christian who belongs to a Church that emphasises certain gifts which were granted to the first believers on the Day of Pentecost (such as the power to heal the sick and speak in tongues).
Pope		The Bishop of Rome, head of the Roman Catholic Church.
Presbyterian		A member of a Church that is governed by elders or 'presbyters'; the national Church of Scotland.
Protestant		That part of the Church which became distinct from the Roman Catholic and Orthodox Churches when their members professed (or 'protested' –hence Protestant) the centrality of the Bible and other beliefs. Members affirm that the Bible, under the guidance of the Holy Spirit, is the ultimate authority for Christian teaching.

## 6.1 Glossary of terms

Pulpit	An elevated platform from which sermons are preached.	
Purgatory	In some traditions, a condition or state in which good souls receive spiritual cleansing after death, in preparation for heaven.	
Quaker	A member of the Religious Society of Friends, established through the work of George Fox in the 17th century.	
Reconciliation	Confession	(i) Sacrament of the (Roman) Catholic Church, consisting of Contrition, Confession of sins, and Absolution. (ii) The human process of reconciling Christians with one another.
Redemption	Derived from the practice of paying the price of a slave's freedom; and so, the work of Jesus Christ in setting people free through his death.	
Reformation	A 16th century reform movement that led to the formation of Protestant Churches. It emphasised the need to recover the initial beliefs and practices of the Church.	
Resurrection	(i) The rising from the dead of Jesus Christ on the third day after the crucifixion. (ii) The rising from the dead of believers at the Last Day. (iii) The new, or risen, life of Christians.	
Roman Catholic	That part of the Church owing loyalty to the Bishop of Rome, as distinct from Orthodox and Protestant Churches.	
Sacrament	An outward sign of an inward blessing, as in baptism or the Eucharist.	

Salvationist	A member of the Salvation Army founded by William and Catherine Booth in the 19th century.
Sanctification	The process by which a believer is made holy, to become like Jesus Christ.
Sin	(i) Act of rebellion or disobedience against the known will of God. (ii) An assessment of the human condition as disordered and in need of transformation.
Synoptic	Having a common viewpoint. It is applied to the presentation of Jesus' life in the first three gospels of Matthew, Mark and Luke in contrast with that given in the Gospel of John.
Tabernacle	(i) A receptacle for the Blessed Sacrament, not immediately consumed but set aside or 'reserved' (mainly in Roman Catholic and Eastern Orthodox Churches). The presence of the consecrated elements is usually signalled by a continuously burning light. (ii) Term used by some denominations of their building.
Transubstantiation	Roman Catholic doctrine concerning the Mass, defined at the Lateran Council of 1215, and confirmed at the Council of Trent in 1551. This states that in the Eucharist, at the words of consecration, the substance of the bread and wine becomes the substance of the Body and Blood of Jesus Christ, and that he is thus present on the altar.
Trinity	Three persons in one God; doctrine of the three-fold nature of God - Father, Son and Holy Spirit.

## 6.1 Glossary of terms

Unction	Sacrament of the Sick	The anointing with oil of a sick or dying person.
United Reformed Church		A Church formed by the union of English Congregationalists with the Presbyterian Church of England, and subsequently the Reformed Association of the Churches of Christ.
Vatican		The residence of the Pope in Rome, and the administrative centre of the Roman Catholic Church. The chief building of the Vatican is St Peter's Basilica, built on the traditional site of St Peter's tomb.
Virgin Birth		The doctrine of the miraculous conception of Jesus Christ by the Virgin Mary through the power of the Holy Spirit and without the agency of a human father.

## Hinduism Glossary

The main references are to Sanskrit terminology, although variants are found and used in other Indian languages. Lakshmi, Laksmi, Vishnu or Vis Visnu type variants are not always included because of their frequency. Many of these terms will also be found in books on Buddhism and Sikhism, but with somewhat different meanings. Proper names and place names are only included in this list if variant forms are commonly used

Preferred Form	Main Variants	Explanation
Acharya	Acarya	One who teaches by example. Usually refers to a prominent or exemplary spiritual teacher.
Advaita	Adwaita	Non-dual. Refers to the impersonalistic philosophy which unqualifyingly equates God, the soul and matter.
Ahimsa	Ahinsa	Not killing. Non-violence; respect for life.
Artha		Economic development. The second aim of life.
Arti	Arati	Welcoming ceremony in which auspicious articles such as incense and lamps are offered to the deity or to saintly people.
Aryan		Noble. Refers to those who know the spiritual values of life. Scholars say it refers to the original inhabitants of the Sindhu region in India.
Ashram	Asram	A place set up for spiritual development.
Ashrama	Asrama	A stage of life (of which there are four) adopted according to material considerations, but ultimately as a means to spiritual realisation.
Atharva Veda		The fourth of the Vedas.



## 6.1 Glossary of terms

Atman	Atma	Self. Can refer to body, mind or soul, depending on context. Ultimately, it refers to the real self, the soul.
Aum	Om	The sacred symbol and sound representing the ultimate; the most sacred of Hindu words.
Avatar	Avatara Avtara	One who descends. Refers to the descent of a deity, most commonly Vishnu. Sometimes it is translated as incarnation which, although inaccurate, may be the best English word available.
Ayodhya		Birthplace of Rama.
Bhagavad Gita		The Song of the Lord. Spoken by Krishna, this is the most important scripture for most Hindus. Tradition dates it back to 3,000 years BCE, though most scholars attribute it to the first millennium BCE. Considered an Upanishad.
Bhajan	Bhajana	Devotional hymn or song.
Bhakti		Devotion; love. Devotional form of Hinduism.
Bhakti-yoga		The path of loving devotion, aimed at developing pure love of God.
Brahma		A Hindu deity, considered one of the Trimurti, and in charge of creative power; not to be confused with Brahman or Brahmin.
Brahmachari	Brahmacari Brahmacharin Brahmcarin	One in the first stage of life, a celibate student of Vedic knowledge.
Brahmacharya	Brahmacarya Brahma ch(c)ari Brahma ch(c)arin	The first ashrama or stage of life.

Brahman		The ultimate reality, or the all-pervading reality that from which everything emanates, in which it rests and into which it is ultimately dissolved.
Brahmin	Brahman Brahmana	The first of the four varnas, the principal social groupings from which priests are drawn. Some writers, rather confusingly, use the spelling 'brahman', and the meaning only becomes clear in the context of a few sentences (see also Brahman and Brahma).
Darshan Shastras		Six systems of Hindu philosophy- Nyaya, Vaisheshika, Sankhya, Yoga, Vedanta and Meemansa.
Dassehra	Dussehra, Dassera, Dashara (Other variants are also found)	Ten days. Also called Vijay Dashami. Celebrates the victory of Rama on the tenth day of the bright half of the lunar month of Jyeshtha. As is often the case with Hindu festivals, followers may interpret the festival differently, eg in connection with Durga (see Navaratri).
Dharma		Religion or religious duty is the usual translation into English, but literally it means the intrinsic quality of the self or that which sustains one's existence.
Dhoti		A garment made of natural fibre (usually cotton or silk), worn by males, which covers the lower body and legs.
Dhyana		Meditation.
Diwali	Diwali, Dipavali, Deepavali	Festival of lights at the end of one year and beginning of the new year, according to one Hindu calendar.
Durga		Female deity. A form of the goddess Parvati; wife of Shiva.

## 6.1 Glossary of terms

Dvaita	Dwaita	Dual. Refers to the personalistic philosophy that differentiates between God, the soul and matter.
Dwarka	Dvarka Dvaraka Dwaraka	Pilgrimage site on the west coast of India.
Ganesha	Ganesh Ganupati Ganapati	A Hindu deity portrayed with an elephant's head -a sign of strength. The deity who removes obstacles.
Ganga		The Ganges. Most famous of all sacred rivers of India.
Gangotri		Source of the river Ganges.
Gotra		Exogamous group within Jati.
Grihastha	Gristhi Grhastha	The second stage of Hindu life; one who belongs to that stage, ie, the householder (grihasti).
Guna		Rope; quality. Specifically refers to the three qualities of sattva (goodness), rajas (passion) and tamas (ignorance), which permeate and control matter.
Guru		Spiritual teacher, preceptor or enlightener.
Hanuman		The monkey warrior who faithfully served Rama and Sita. Also called Pavansuta (son of the wind God).
Havan		Also known as Agnihotra. The basis of many Hindu rituals used at weddings and on other ceremonial occasions; the ceremony or act of worship in which offerings of ghee and grains are made into fire
Havan kund		The container, usually square or pyramid-shaped, in which the havan fire is burned.
Hitopadesh		Stories with a moral.

Holi		The festival of colours, celebrated in Spring.
Homa		Term often used interchangeably with havan. The International Society for Krishna Consciousness (ISKCON) A religious group of the Vaishnava tradition.
Janeu	Jenoi	Sacred thread worn by Hindus who study under a guru.
Janmashtami	Janmashtmi	The birthday of Krishna, celebrated on the eighth day of the waning moon in the month of Badra.
Japa	Jap	The quiet or silent repetition of a mantra as a meditative process.
Jati		Caste is the usual translation, meaning occupational kinship group.
Jnana	Gyan	Knowledge.
Jnana-yoga	Gyan-yoga	The path of knowledge, that aims at liberation.
Kali	Kaali	Name given to that power of God which delivers justice - often represented by the Goddess Kali (a form of Durga).
Kali yuga		The fourth of the ages; the iron age or the age of quarrelling and hypocrisy.
Kama		The third of the four aims of life - regulated sense of enjoyment.
Karma		Action. Used of work to refer to the law of cause and effect.
Karma-yoga		The path of self-realisation through dedicating the fruits of one's work to God.

## 6.1 Glossary of terms

Kirtan		Songs of praise; corporate devotional singing, usually accompanied by musical instruments.
Krishna		Usually considered an avatar of Vishnu. One of the most popular of all Hindu deities in contemporary Britain. His teachings are found in the Bhagavad Gita.
Kshatriya	Khatri	Second of the four varnas of traditional Hindu society, the ruling or warrior class.
Lakshmi	Laksmi	The goddess of fortune.
Mahabharata		The Hindu epic that relates the story of the five Pandava princes. It includes the Bhagavad Gita.
Mala	Maala	Circle of stringed beads of wood or wool used in meditation.
Mandala	Mandal	A circle, area or community/group.
Mandir		Temple.
Mantra		That which delivers the mind. Refers to a short sacred text or prayer, often recited repetitiously.
Manusmriti		The laws of Manu. An ancient and important text on Dharma, including personal and social laws.
Marg		Path (see Jnana yoga, Karma yoga and Bhakti yoga).
Mata		Mother. Often associated with Hindu goddesses who represent shakti (power).
Mathura		Holy place connected with Krishna.

Maya		Not this. Usually, it refers to illusion, particularly where the permanent soul identifies itself with temporary matter, eg the body, etc. It can also mean power.
Moksha	Moksa	Ultimate liberation from the process of transmigration, the continuous cycle of birth and death.
Mundan		The head-shaving ceremony. Performed in the first or third year of life.
Murti	Moorti	Form. The image or deity used as a focus of worship. 'Idol' should definitely not be used, and 'statue' may also cause offence.
Navaratri	Navaratra	The Nine Nights Festival preceding Dassehra, and held in honour of the goddess Durga.
Nirvana		The cessation of material existence.
Panchatantra		Part of the supplementary Vedic scriptures, composed of animal stories with a moral.
Parvati		The consort of Shiva, also known by other names such as Durga, Devi, etc.
Prahlada	Prahalada	A great devotee of Vishnu, connected with the festival of Holi. Regulation of breath as a means of controlling the mind.
Pranayam	Pranayama	Regulation of breadth as a means of controlling the mind.
Prashad	Prasad Prasada Prashada	Sacred or sanctified food.
Pravachan		A lecture or talk, usually based on the scriptures.

## 6.1 Glossary of terms

Puja	Pooja	Worship. General term referring to a variety of practices in the home or Mandir.
Purana		Ancient. Part of the Smriti scriptures. Contains many of the well-known stories of Hinduism.
Raja Yoga	Raj Yoga	Path of self-control and meditation to realise God.
Rajas		Passion or creative potency, one of the three gunas (qualities of material nature).
Rakhi	Raakhi	A bracelet, usually made out of silk or cotton, tied to give protection and to strengthen the bond of mutual love.
Raksha Bandhan		The festival when women tie a decorative bracelet on their brothers' wrists.
Rama		The incarnation of the Lord, and hero of the Ramayana (avoid using the variant 'Ram' for obvious reasons).
Ramayana	Ramayan	The Hindu epic that relates the story of Rama and Sita, composed by the sage Valmiki thousands of years ago.
Ramnavami	Ramnavmi	The birthday festival of Rama.
Rig Veda	Rg or Rc Veda	The first scripture of Hinduism, containing spiritual and scientific knowledge.
Rishi	Rsi, risi	A spiritually wise person. More specifically, one of the seven seers who received the divine wisdom.
Sadhana	Sadhan	One's regulated spiritual practices or discipline.

Sadhu	Saddhu	Holy man, ascetic.
Sama Veda		The Veda of chanting; material mainly from the Rig Veda, arranged for ritual chanting in worship.
Samsara	Sansara	The world - the place where transmigration (the soul's passage through a series of lives in different species) occurs.
Samskar	Sanskar, Samskara	Sacraments designed to initiate a new stage of life. There is usually a total of sixteen such rites of passage (though many schools of thought do not practise them all).
Sanatan Dharma		The eternal or imperishable religion; also known as Vedic Dharma. Adherents often prefer this term to Hinduism since it characterises their belief in the revealed and universal nature of religion.
Sannyasa		The state of renunciation, the fourth stage of life.
Sannyasin	Samyasin, Samnyasin	A renunciate who, having given up worldly affairs and attachments, has entered the fourth stage of life, often as a mendicant.
Sanskrit		Sacred language of the Hindu scriptures.
Saraswati		The power of knowledge, often represented by the goddess Saraswati, the goddess of learning.
Sattva	Sattwa	Goodness, or the potency to sustain and nourish; one of the three gunas.
Seva	Sewa	Service, either to the divine or to humanity.
Shaivism	Saivism	The religion of Hindus who are devotees of Shiva.



## 6.1 Glossary of terms

Shakti	Sakti	Energy or power, especially of a Hindu feminine deity.
Shiva	Siva (many variants – even Civa - have been found)	A Hindu god. The name means kindly or auspicious.
Shivaratri	Sivaratri	The annual festival celebrated in February/March in honour of Shiva. Also called Mahashivaratri.
Shraddha	Sraddha.	Ceremony in which sanctified food is offered to the poor and needy in memory of departed ancestors.
Shri	Sri Illustrious.	Used as a title of respect, eg, Shri Krishna. Also a respectful title for men. The feminine form is Shrimati (Mrs).
Smriti	Srti	That which is remembered. Scriptures less ancient than the Vedas. Includes the Ramayana & Mahabharata.
Sita	Seeta.	The divine consort of Rama.
Shruti	Sruti Srti,	That which is heard. A term specifically applied to the four Vedas, including the Upanishads.
Sutra	Sutta	Short sayings or verses relating to various rituals, or encapsulating profound philosophical meaning.
Swami	Svami	Controller. Sometimes, more specifically, Goswami (one who can control his/her senses). An honorific title applied to a religious teacher or holy person, particularly the sannyasi.
Swastika	Svastika	From the Sanskrit for well-being; a mark of good fortune. The four arms signify the four directions (space), the four Vedas (knowledge), and the four stages (time) in the life cycle. Not to be confused with the Nazi symbol.


Tamas		Ignorance or destructive potency; the lowest of the three gunas.
Trimurti		The three deities. Refers to Brahma, Vishnu and Shiva, who personify and control the three gunas. They represent and control the three functions of creation, preservation and destruction. 'Trinity' should be avoided.
Upanayana		Ceremony when the sacred thread is tied - to mark the start of learning with a guru.
Upanishad	Upanisad	To sit down near. A sacred text based on the teaching of a guru to a disciple. The Upanishads explain the teachings of the Vedas.
Vaishnavism	Vaisnavism	The religion of Hindus who are devotees of the god Vishnu.
Vaishya	Vaisya	The third of the four varnas of Hindu society, composed of merchants and farmers.
Vanaprastha	Vanaprastha	The third stage of life, typified by retirement and asceticism.
Vanaprasthi		Forest dweller. One who is in the third stage of life.
Varanasi	Banares, Benares, Kashi, Kasi	City on the river Ganges, sacred to Shiva. It is one of the holiest pilgrimage sites and also an ancient centre of learning.
Varna		Colour. The four principal divisions of Hindu society. It is important to note that the word 'caste' refers strictly to sub-divisions within each varna, and not to varnas themselves.

## 6.1 Glossary of terms




Varnashrama	Varnasrama Dharma	The system whereby society is divided into four varnas (divisions) and life into four ashramas (stages).
Varsha Pratipada		The day of Creation, celebrated as New Year's Day by many Hindus.
Veda		Knowledge. Specifically refers to the four Vedas, though any teaching which is consistent with the conclusions of these scriptures is also accepted as Vedic.
Vijay Dashmi	Vijaya Dashami.	Another name for Dassehra.
Vishnu	Visnu	A Hindu god. With Brahma and Shiva forms the Trimurti.
Vrat	Vratam	Vow. Often including abstention from certain foods.
Vrindavan	Brindavan Vrindavana Brindaban	The sacred village connected with Krishna's pastimes as a youth.
Yajur Veda		One of the four Vedas, dealing with the knowledge of karma.
Yamuna	Jamuna, Jumna	Tributary of the river Ganga (Ganges) considered by many Hindus to be the most sacred of all holy rivers.
Yatra	Jatra	Pilgrimage. Usually to important sacred places in India.
Yoga		Communion; union of the soul with the Supreme, or a process which promotes that relationship. The English word 'yoke' is derived from yoga.
Yuga		Age, or extended period of time, of which there are four.

# Glossary of terms

## Islam Glossary

 This Arabic 'logo-type' is composed of the words 'Salla-llahu alaihi wa sallam' - peace and blessings of Allah upon him. They are used by Muslims every time the Prophet Muhammad is mentioned. Similar respect is accorded to the other Prophets. The Qur'an was revealed in Arabic, therefore Arabic is the language of Islam, Islamic worship, theology, ethics and jurisprudence. Islam is inextricably linked with the Arabic language despite the variety of languages spoken by the believers. For British teachers and pupils who have not encountered Islamic terms, this transliteration is a simplified version of that used by contemporary scholars. An apostrophe is used to indicate a pause.

The reader will note that the words salah and zakah end in 'h' when they appear alone. When part of a phrase, these words are written with a 't' at the end, eg Salat-ul-Zuhr, Zakat-ul-Fitr, as a guide to pronunciation.

Term	Explanation
Abd Servant	As in Abdullah, servant of Allah.
Abu Bakr	The first Khalifah, successor to the leadership of the Muslim community after the death of the Prophet Muhammad  .
Adam Adam (peace be upon him)	The first man, and first Prophet of Allah.
Adhan Call to prayer.	From the same root, Mu'adhin (one who makes the call to prayer).
Aishah	One of the wives of the Prophet Muhammad  , and daughter of Abu Bakr (Radhi-Allahu-anhum – may Allah be pleased with them).
Akhirah	Everlasting life after death – the hereafter.
Akhlaq	Conduct, character, attitudes and ethics.
al-Amin	The Trustworthy. The name by which Prophet Muhammad  was generally known, even before the revelation of Islam.
al-Aqsa	Masjid-ul-Aqsa (The Farthest Mosque) in Jerusalem, located near the Dome of the Rock.
al-Fatihah	The Opener. Surah 1 of the Qur'an. Recited at least 17 times daily during the five times of salah. Also known as 'The Essence' of the Qur'an.
al-hamdu-li-Llah	All praise belongs to Allah. Frequently used as an expression of thanks to Allah.

## 6.1 Glossary of terms

al-Kafi	The title of the books of Hadith compiled by Muhammad ibn-Yaqub Koleini, a Shi'ah scholar.
al-Khulafa-ur-Rashidun	The Rightly Guided Khalifahs. The first four successors to the leadership role the Prophet Muhammad ﷺ. They were Abu Bakr, Umar, Uthman and Ali (Radhi-Allahu-anhum - may Allah be pleased with them).
al-Madinah	Madinatu'n Nabi (The City of the Prophet). The name given to Yathrib after the Prophet Muhammad ﷺ migrated there in 622 CE and founded the first Islamic state.
Ali	Cousin and son-in-law of the Prophet Muhammad ﷺ; husband of Fatima, Zahrah; father of Hassan, Hussein, and Zainab; the fourth of 'al-Khulafa ur-Rashidun' according to Sunnis, and the first successor accepted by Shi'ah Islam (Radhi-Allahu-anhum - may Allah be pleased with them).
Allah	The Islamic name for the only one true God in the Arabic language. Used in preference to the word God, this Arabic term is singular, has no plural, nor it is associated with masculine, feminine characteristics
Allahu Akbar	Allah is most great.
Angels	Beings created by Allah from light. They have no free will and are completely obedient to Allah.
Ansar Supporters.	The Muslims of al-Madinah, who welcomed, helped and supported the Muslims who migrated from Makkah.
Arafat	A plain, a few kilometres from Makkah, where pilgrims gather to worship, forgiveness. This takes place on the ninth day of the Islamic month of Dhul-Hijjah, the day before Id-ul-Adha.
Asr (Salat-ul-Asr)	Mid-afternoon salah which may be performed from late afternoon until a short while before sunset.
As-Salamu-Alaykum	Peace be upon you. An Islamic greeting.
Ayah (sing.)	A unit within a Surah of the Qur'an.
Barakah	Blessings.

## Glossary of terms

Bilal	The first Mu'adhin of Islam (see Adhan), a companion of Prophet Muhammad ﷺ, formerly an Abyssinian slave (Radhi-Allahu-anhu - may Allah be pleased with him).
Bismillah	In the name of Allah.
Bismillah-ir-Rahman-ir-Rahim	In the name of Allah - All Gracious, All Merciful. The preface to all Surahs of the Qur'an except the ninth one. It is usually said by Muslims before eating and beginning any action.
Dar-ul-Islam	House or abode of Islam. Sometimes used to refer to lands ruled by Islamic Shari'ah.
Da'wah Call.	Inviting people to Islam, whether by literal invitation and preaching, or by the example of good actions.
Dawud	David (peace be upon him). A Prophet of Allah to whom the Zabur (the Book of Psalms) was given.
Dhikr	Remembrance. Remembrance of Allah in one's heart or by reciting His names or sections from the Qur'an.
Dhimmi	A non-Muslim living freely under the protection of an Islamic state.
Dhul-Hijjah	The month of the Hajj, last month of the Islamic year.
Din Way	of life, religion together with its practices.
Din-ul-Fitrah	A description of Islam as the natural way of life.
Du'a	Varying forms of personal prayer and supplication.
Fajr (Salat-ul-Fajr)	Dawn salah which may be performed from dawn until just before sunrise.
Fard	Obligatory duty according to divine law, eg, offering salah five times a day.
Fatihah	See al-Fatihah.
Fatimah (al-Zahrah)	Daughter of the Prophet Muhammad ﷺ; wife of Ali; mother of Hassan, Hussein and Zainab (Radhi-Allahu-anhum - may Allah be pleased with them).

## 6.1 Glossary of terms

Fatwa	The legal guidance of a pious, just, knowledgeable Muslim scholar and jurist, based on the Qur'an, Sunnah and Islamic Shari'ah.
Fiqh	Understanding. Islamic jurisprudence
Ghusl	Greater ablution. Formal washing of the whole body prior to worship (see Wudu).
Hadith	Saying; report; account. The sayings of the Prophet Muhammad ﷺ, as recounted by his household, progeny and companions. These are a major source of Islamic law. Some Hadith are referred to as Hadith Qudsi (sacred Haddith) having been divinely communicated to the Prophet Muhammad ﷺ.
Hafiz	Someone who knows the whole Qur'an by heart.
Hajar (Hagar)	Wife of the Prophet Ibrahim, and mother of the Prophet Isma'il (peace be upon them).
Hajj	Annual pilgrimage to Makkah, which each Muslim must undertake at least once in a lifetime if he or she has the health and wealth. A Muslim male who has completed Hajj is called Hajji. and a female. Hajjah.
Halal	Any action or thing which permitted or lawful
Haram	Anything unlawful or not permitted.
Haram Sharif	The grand mosque in Makkah, which encompasses the Ka'bah, the hills of Safa and Marwah and the well of Zamzam.
Hijab	(Veil) Often used to describe the head scarf or modest dress worn by women, who are required to cover everything except face and hands in the sight of anyone other than immediate family.
Hijrah	Departure; exit; emigration. The emigration of the Prophet Muhammad ﷺ from Makkah to Madinah in 622 CE. The Islamic calendar commences from this event.
Hira	The name of a place near Makkah, where the Prophet Muhammad ﷺ went for solitude and worship. It was there that he received the first revelation of the Qur'an.
Ibadah	All acts of worship. Any permissible action performed with the intention to obey Allah.

## Glossary of terms

Iblis	The Jinn who defied Allah by refusing to bow to Adam (peace be upon him), and later became the tempter of all human beings (see Shaytan).
Ibrahim Abraham (peace be upon him)	A Prophet of Allah to whom the 'scrolls' were given.
Id	Recurring happiness. A religious holiday; a feast for thanking Allah and celebrating a happy occasion.
Id Mubarak	Id blessings! Greeting exchanged during Islamic celebrations.
Id-ul-Adha	Celebration of the sacrifice, commemorating the Prophet Ibrahim's willingness to sacrifice his son Isma'il for Allah (peace be upon them). Also known as Id-ul-Kabir - the Greater Id - and Qurban Bayram (Turkish) feast of sacrifice.
Id-ul-Fitr	Celebration of breaking the fast on the day after Ramadan ends, which is also the first day of Shawal, the tenth Islamic month. Also known as Id-ul-Saghir - the Lesser Id - and Sheker Bayram (Turkish) - sugar feast.
Ihram	The state or condition entered into to perform either Hajj or Umrah. During this period, many normally permitted actions are placed out of bounds to Muslims. Also, the name of the two plain white unsewn cloths worn by male pilgrims to indicate the brotherhood, equality and purity of the pilgrim. For women, the dress of Ihram consists of their normal modest clothing.
Ijma	General consensus of scholars, expressed or tacit, on matters of law and practice.
Imam	Leader. A person who leads the communal prayer, or a founder of an Islamic school of jurisprudence. In Shi'ah Islam, Imam is also the title of Ali (Radhi-Allahu-anhu - may Allah be pleased with him) and his successors.
Imamah	Office and function of an Imam. Religious authority in Shi'ah Islam; successor to the Prophet Muhammad ﷺ as leader of the Muslim community.
Iman	Faith.
Injil	Gospel. A book given to Prophet Isa (peace be upon him).
Iqamah	Call to stand up for salah.



## 6.1 Glossary of terms

Isa (Jesus)	A Prophet of Allah, born of the virgin Mary (peace be upon them).
Isha (Salat-ul-Isha)	Evening salah which may be performed from just over an hour after sunset, until midnight.
Islam	Peace attained through willing obedience to Allah's divine guidance.
Isma'il (Ishmael)	A Prophet of Allah. Son of the Prophet Ibrahim and Hajar (peace be upon them).
Isnad	Chain of transmission of each Hadith.
Jibril (Gabriel)	The angel who delivered Allah's messages to His Prophets.
Jihad	Personal individual struggle against evil in the way of Allah. It can also be collective defence of the Muslim community.
Jinn	Being created by Allah from fire.
Jumu'ah (Salat-ul-Jumu'ah)	The weekly communal salah, and attendance at the khutbah performed shortly after midday on Fridays.
Ka'bah	A cube-shaped structure in the centre of the grand mosque in Makkah. The first house built for the worship of the One True God.
Khadijah	First wife of the Prophet Muhammad ﷺ. Mother of Fatimah Zahrah (Radhi-Allahu- anhum - may Allah be pleased with them).
Khalifah	Successor; inheritor; custodian; vice-regent (see al-Khulafa-ur-Rashidun).
Khilafah	The institution of the Khalifah.
Khums	Contribution (additional to zakah) of one fifth of surplus annual income paid by Shi'ah Muslims. Sunni Muslims only apply Khums to booty.
Khutbah	Speech. Talk delivered on special occasions such as the Jum'uah and Id prayers.
Laylat-ul-Qadr	The Night of Power, when the first revelation of the Qur'an was made to Prophet Muhammad ﷺ. It is believed to be one of the last ten nights of Ramadan.

## Glossary of terms

Madinah	See al-Madinah. Maghrib (Salat-ul-Maghrib) Sunset salah which is performed after sunset until daylight ends.
Mahdi, al-Muntazar	The (rightly) guided one who is awaited and will appear towards the end of time to lead the Ummah and restore justice on Earth. The one who is promised in the Judaic, Christian and Islamic traditions.
Makkah	City where the Prophet Muhammad ﷺ was born, and where the Ka'bah is located.
Maryam	Mary. The virgin mother of the Prophet Isa Jesus (peace be upon them).
Masjid	Place of prostration. Mosque.
Mihrab	Niche or alcove in a mosque wall, indicating the Qiblah - the direction of Makkah, towards which all Muslims face to perform salah.
Mimbar	Rostrum; platform; dais. The stand from which the Imam delivers the khutbah or speech in the mosque or praying ground.
Mina	Place near Makkah, where pilgrims stay on the 10th, 11th and 12th of Dhul-Hijjah and perform some of the activities of the Hajj.
Miqat	Place appointed, at which pilgrims enter into the state of ihram.
Mi'raj	The ascent through the heavens of the Prophet Muhammad ﷺ.
Mu'adhin	Caller to prayer (see Adhan). Known in English as 'muezzin'.
Muhammad ﷺ	Praised. Name of the final Prophet.
Muharram	First month in the Islamic calendar, which is calculated from the time the Prophet Muhammad ﷺ migrated to Yathrib (Madinah).
Musa	Moses (peace be upon him). A Prophet of Allah to whom the Tawrah (Torah) was given.
Mumin	Faithful. A believer, a practising Muslim who wholeheartedly yields to Allah's guiding wisdom and is thus in harmony with His will and at peace with himself and fellow creatures.
Muslim	One who claims to have accepted Islam by professing the Shahadah.

## 6.1 Glossary of terms

Muzdalifah	Place where pilgrims on Hajj stop for a time during the night of the day they spend at Arafat.
Nabi	Prophet of Allah.
Niyah	Intention. A legally required statement of intent, made prior to all acts of devotion such as salah, Hajj or sawm.
Qadar	Allah's complete and final control over the fulfilment of events or destiny.
Qiblah	Direction which Muslims face when performing salah - towards the Ka'bah (see Mihrab).
Qur'an	That which is read or recited. The Divine Book revealed to the Prophet Muhammad ﷺ. Allah's final revelation to humankind.
Rak'ah	A unit of salah, made up of recitation, standing, bowing and two prostrations.
Ramadan	The ninth month of the Islamic calendar, during which fasting is required from just before dawn until sunset, as ordered by Allah in the Qur'an.
Rasul	Messenger of Allah.
Sa'y	Walking and hastening between Safa and Marwah, as part of the Hajj, in remembrance of Hajar's search for water for her son Isma'il (peace be upon them).
Sadaqah	Voluntary payment or good action for charitable purposes.
Safa & Marwah	Two hills in Makkah, near the Ka'bah, now included within the grand mosque (see Sa'y).
Sahih al-Bukhari	The title of the books of Hadith compiled by Muhammad ﷺ ibn Isma'il al-Bukhari, a Sunni scholar. The collection is described as Sahih (authentic).
Sahih	Muslim The title of the books of Hadith compiled by Abul Husayn Muslim ibn al-Hajjaj, a Sunni scholar. The collection is described as Sahih (authentic).
Salah	Prescribed communication with, and worship of, Allah, performed under specific conditions, in the manner taught by the Prophet Muhammad ﷺ, and recited in the Arabic language. The five daily times of salah are fixed by Allah.

## Glossary of terms

Sawm	Fasting from just before dawn until sunset. Abstinence is required from all food and drink (including water) as well as smoking and conjugal relations.
Shahadah	Declaration of faith, which consists of the statement, 'There is no God except Allah, Muhammad ﷺ is the Messenger of Allah'.
Shari'ah	Islamic law based upon the Qur'an and Sunnah.
Shaytan	Rebellious; proud. The devil (see Iblis).
Shi'ah	Followers. Muslims who believe in the Imamah, successorship of Ali (Radhi-Allahu- anhu - may Allah be pleased with him) after the Prophet Muhammad ﷺ and 11 of his most pious, knowledgeable descendants.
Shirk	Association. Regarding anything as being equal or partner to Allah. Shirk is forbidden in Islam.
Shura	Consultation of the people in the management of religious and worldly affairs. A duty prescribed in the Qur'an to leaders at all levels, from family to government.
Sirah	Biographical writings about the conduct and example of the Prophet Muhammad ﷺ .
Subhah	String of beads used to count recitations in worship.
Sunnah	Model practices, customs and traditions of the Prophet Muhammad ﷺ . This is found in both Hadith and Sirah.
Sunni	Muslims who believe in the successorship of Abu Bakr, Umar, Uthman and Ali (Radhi-Allahu-anhum - may Allah be pleased with them) after the Prophet Muhammad ﷺ .
Surah	Division of the Qur'an (114 in all).
Takbir	Saying 'Allahu Akbar!' Recited during salah, Id and other celebratory occasions.
Tawaf	Walking seven times around the Ka'bah in worship of Allah. Also, a part of Hajj and Umrah.
Tawhid	Belief in the Oneness of Allah - absolute monotheism as practised in Islam

## 6.1 Glossary of terms

Tawrah	The Torah. The book given to the Prophet Musa (Moses) (peace be upon him).
Ulama	Scholars of Islamic law and jurisprudence (sing. Alim).
Umar ibn ul-Khattab	Second Khalifah of Islam.
Ummah Community	World-wide community of Muslims; the nation of Islam.
Umrah	Lesser pilgrimage which can be performed at any time of the year.
Uthman	The third Khalifah of Islam.
Wudu	Ablution before salah.
Yathrib	Town to which the Prophet Muhammad ﷺ migrated from Makkah (see al-Madinah).
Zabur	The Book of Psalms given to Prophet Dawud (David) (peace be upon him).
Zakah	Purification of wealth by payment of annual welfare due. An obligatory act of worship.
Zakat-ul-Fitr	Welfare payment at the end of Ramadan.
Zamzam	Name of the well adjacent to the Ka'bah in Makkah. The water first sprang in answer to Hajar's search and prayers (see Hajar and Sa'y).
Zuhr	(Salat-ul-Zuhr) Salah which can be performed after midday until afternoon.

# Glossary of terms

## Judaism Glossary

Most of the terms included in this section are Hebrew in origin. However, since the Jewish diaspora, many terms reflect the different countries where Jews have settled. For example, many words are in Yiddish, a common language (a mixture of German, Russian and Hebrew) developed by Jews throughout Central and Eastern Europe. The preferred form in this glossary uses the Sephardic pronunciation, which is equivalent to modern Hebrew as spoken in Israel today. As with all transliterations, there may be acceptable differences in the ways in which words are spelt.

Term	Explanation
Afikomen	(Greek) Dessert. Portion of a matzah eaten near the end of the Seder.
Agadah (or Haggadah)	Telling. Rabbinical teachings on moral values.
Aleinu	Key prayer at the conclusion of each service.
Aliyah	To go up. (i) Being called to read the Sefer Torah in the synagogue. (ii) The migration of Jews to Israel.
Amidah	Standing. The standing prayer.
Aron Hakodesh	Holy Ark. The focal point of the synagogue, containing Torah scrolls.
Ashkenazim	Jews of Central and Eastern European origin.
Bar Mitzvah	(Lit. 'Son of Commandment'). A boy's coming of age at 13 years old, usually marked by a synagogue ceremony and family celebration.
Bat Mitzvah Bat Chayil	(Lit. 'Daughter of Commandment'). As above, but for girls from 12 years old. May be marked differently between communities.
Bet ha Knesset	Beit ha Knesset Shul. House of Assembly. Synagogue.
Bimah	Dais. Raised platform primarily for reading the Torah in the synagogue.
Brit Milah (also Berit Milah, Bris)	Circumcision.
Challah (Hallah)	Enriched bread used particularly on Shabbat and during festivals.

## 6.1 Glossary of terms

Chazan (Hazan)	Cantor Leader of reading, singing and chanting in the services of some synagogues.
Chumash	The Five books of Moses. The Torah in book form, used in the synagogue and the home.
Circumcision	Religious rite of Brit Milah, performed by a qualified mohel on all Jewish boys, usually on the eighth day after birth.
Gemara (Gemarah)	Commentary on the Mishnah included in the Talmud.
Genizah	Storage place for damaged religious texts.
Haftarah	Completion. Passages from Nevi'im (Prophets) read in the synagogue (linked to weekly Torah and festival readings).
Hagadah (Haggadah) Telling	A book used at Seder.
Halakhah (Halacha) The Way	The code of conduct encompassing all aspects of Jewish life.
Hanukiah (Chanukiah) Menorah	Nine-branched Hanukkah lamp used at the festival of Hanukkah.
Hanukkah (Chanukah) Dedication	An eight-day festival of lights to celebrate the re-dedication of the temple following the Maccabean victory over the Greeks.
Hasid (Chasid) pl. Hasidim (Chasidim)	Pious. Member of the Orthodox movement of Hasidism.
Hasidism (Chasidism)	A religious and social movement formed by Israel Baal Shem Tov (from the 18th century onwards).
Havdalah	Distinction. Ceremony marking the conclusion of Shabbat.
Hebrew (Ivrit)	Ancient Semitic language; language of the Tenakh (Hebrew-Scriptures) and used by Jews for prayer and study. Also, everyday language in Israel.
Huppah (Chuppah)	Canopy used for a wedding ceremony, under which the bride and groom stand.
Israel	One who struggles with God. The phrase refers to the world-wide Jewish community; the land of Israel and the modern state of Israel.
Kabbalah (Cabala)	Jewish mysticism.
Kaddish	Prayer publicly recited by mourners.

## Glossary of terms

Kashrut	Laws relating to keeping a kosher home and lifestyle.
Ketubah (Ketubbah)	Document that defines rights and obligations within Jewish marriage.
Ketuvim	Writings. Third section of the Tenakh.
Kibbutz (Kibbutzim pl.)	Israeli collective village based on socialist principles.
Kiddush	Holy. A prayer sanctifying Shabbat and festival days, usually recited over wine.
Kippah (Yamulkah Capel)	Head covering worn during prayers, Torah study, etc. Some followers wear it constantly.
Knesset	Assembly. Israeli parliament.
Kol Nidrei (Kol Nidre)	All vows. Prayer recited on the evening of Yom Kippur.
Korach	Name of the leader who defied Moses in the wilderness
Kosher (Kasher)	Fit; proper. Foods permitted by Jewish dietary laws.
Ladino	Language used predominately by Sephardim.
Magen David	Shield of David, popularly called Star of David.
Maimonides	Rabbi Moses ben Maimon (1135-1204), a leading Jewish philosopher, medical writer and codifier of Jewish law.
Mashiach (Moshiach, Messiah)	The anointed one who will herald in a new era for Judaism and all humankind.
Matzah (Matzot pl.)	A flat cracker-like bread which has been baked before it rises; used at Pesach.
Menorah	Seven-branched candelabrum which was lit daily in the Temple.
Mezuzah	A scroll placed on doorposts of Jewish homes, containing a section from the Torah and often enclosed in a decorative case.
Midrash	Collections of various Rabbinic commentaries on the Tenakh.
Mikveh	Ritual bath used for the immersion of people and objects.



## 6.1 Glossary of terms

Minyan	Quorum of ten adults, over Bar Mitzvah age, required for a service. Progressive communities may include women but do not always require a minyan.
Mishnah	First writing down of the Oral Tradition. An authoritative document forming part of the Talmud, codified about 200 CE.
Mishkan	Dwelling. The original travelling sanctuary used prior to the building of the permanent Temple in Jerusalem.
Mitzvah (Mitzvot pl.)	Commandment. The Torah contains 613 Mitzvot. Commonly used to describe good deeds.
Mohel	Person trained to perform Brit Milah.
Moshav (Moshavim pl.)	Collective village or farm in Israel.
Ner Tamid	Eternal light. The perpetual light above the Aron Hakodesh.
Nevi'im	Prophets. Second section of the Tenakh.
Noachide Laws	Seven laws given to Noah after the flood, which are incumbent on all humankind. These laws form the foundation for a just society.
Parev (Parveh)	Neutral foods, which are neither milk nor meat, eg, vegetables, eggs, fish.
Pesach (Passover)	Festival commemorating the Exodus from Egypt. One of the three biblical pilgrim festivals. Pesach is celebrated in the spring.
Pikei Avot (Pirke Avoth)	Sayings of the Fathers. Part of the Mishnah containing ethics of Rabbinical sages.
Pikuakh (Nefesh)	Save a soul. The setting aside of certain laws in order to save a life.
Progrm	Organised attack on Jews, especially frequent in 19th and early 20th century Eastern Europe.
Purim	Festival commemorating the rescue of Persian Jewry as told in the book of Esther.
Rabbi	My teacher. An ordained Jewish teacher. Often the religious leader of a Jewish community.

## Glossary of terms

Rashi Rabbi Shlomo ben Yitzhak (1040 -1105)	A French rabbinical scholar and leading commentator on the Torah and Talmud.
Rebbe (Rabbi)	The term used by Hasidim for their religious leader.
Rosh Hashanah (Rosh Ha-Shanah)	Head of the Year. Jewish New Year.
Seder	Order. A home-based ceremonial meal during Pesach, at which the Exodus from Egypt is recounted using the Hagadah.
Sefer Torah	Torah scroll. The five books of Moses handwritten on parchment and rolled to form a scroll.
Sephardim	Sefardim Jews originating from Mediterranean countries, especially Spain, North Africa and the Middle East.
Shabbat (Shabbos)	Day of spiritual renewal and rest commencing at sunset on Friday, terminating at nightfall on Saturday.
Shatnez (Shaatznez)	Garments containing a forbidden mixture of wool and linen.
Shavuot	Festival of Weeks. One of three pilgrim festivals. Shavuot is celebrated in the summer, seven weeks after Pesach.
Shekhina	The divine presence.
Shema	Major Jewish prayer affirming belief in one God. The Shema is found in the Torah.
Shemot	Names. Seven holy names of God.
Shiva	Seven days of intense mourning following the burial of a close relation. During this period, all ordinary work is prohibited.
Shoah	Desolation. The suffering experienced by European Jews at the hands of the Nazis, including the systematic murder of six million Jews between 1933 and 1945.
Shofar	Ram's horn blown at the season of Rosh Hashanah.
Siddur	Order. Daily prayer book.
Simchat Torah	Rejoicing of the law. Festival celebrating the completion and recommencement of the cycle of the weekly Torah reading.
Sukkah (Sukkot pl.)	Tabernacle; booth. A temporary dwelling used during Sukkot

## 6.1 Glossary of terms

Sukkot	One of three biblical pilgrim festivals, Sukkot is celebrated in the Autumn.
Synagogue (Shul or Bet Haknesset or Bet Hamidrash)	Building for Jewish public prayer, study and assembly.
Tallit (Tallith)	Prayer shawl. Four-cornered garment with fringes.
Talmud	Mishnah and Gemara, collected together.
Tefillah (Tefila)	Self-judgement. Jewish prayer and meditation.
Tefillin (Tephilin, T'filin)	Phylacteries. Small leather boxes containing passages from the Torah, strapped on the forehead and arm for morning prayers on weekdays.
Tenakh (Tanakh)	The collected 24 books of the Jewish Bible, comprising three sections: Torah, Nevi'im, and Ketuvim (Te;Na;Kh).
Teshuva	Repentance. Returning to God.
Tikkun Olam (Tikun)	Care for the world and environment.
Torah	Law; teaching. The Five Books of Moses.
Tzedaka	Righteousness. An act of charity.
Tzitzit (Tzitzit)	Fringes on the corners of the Tallit. Also commonly refers to the fringed undershirt worn by some Jewish males.
Yad	Hand-held pointer used in reading the Sefer Torah.
Yahrzeit	Year-time. Anniversary of a death.
Yeshiva	College for study of the Torah and Talmud.
Yiddish	Language used predominantly by Ashkenazim.
Yishuv	Ingathering. The Jewish community of Israel.
Yom Hashoah	Day to commemorate the Shoah.
Yom Kippur	Day of Atonement. Fast day occurring on the tenth day after Rosh Hashanah; a solemn day of Tefillah and Teshuva.
Zionism	Political movement securing the Jewish return to the land of Israel.

# Glossary of terms

## Sikhism Glossary

Sikh terms are drawn from the Punjabi language, and the versions below are based upon that language. Many of these terms will also be found in books on Hinduism and Buddhism but with somewhat different meanings. As with all transliterations, there are problems which are difficult to resolve. This is particularly true when moving from the Gurmukhi script which has an alphabet of 35 letters, to the Roman alphabet which has only 26 letters.

**Names of persons and places are only included in this list if variant forms are commonly used.**

Akal Purakh	The Eternal One. A designation frequently used of God by Guru Nanak.
Akal Takht (Akal Takhat)	Throne of the Eternal; throne of the Timeless One. Building facing the Golden Temple in Amritsar, where Sikhs gather for political purposes.
Akhand	Path. Continuous reading of the Guru Granth Sahib from beginning to end.
Amrit Nectar	Sanctified liquid made of sugar and water, used in initiation ceremonies.
Amrit ceremony (Amrit Sanskar)	Amrit Pahul Khande di Pahul Sometimes just 'Amrit' or 'Taking Amrit' ('Amrit Chhakna') The Sikh rite of initiation into the Khalsa. 'Baptism' should not be used.
Anand karaj (Anand Sanskar)	Ceremony of bliss. Wedding ceremony.
Ardas Prayer	The formal prayer offered at most religious acts.
Baisakhi Vaisakhi	A major Sikh festival celebrating the formation of the Khalsa, 1699 CE.
Bangla Sahib	The site of the martyrdom of Guru Har Krishan (Delhi).
Bhai Khanaya	A Sikh commended by Guru Gobind Singh for serving water to the enemy wounded.
Bhai Lalo	A humble carpenter who opened his house to
Guru Nanak.	The Guru preferred Bhai Lalo's simple food to the offerings of a local rich merchant.
Chanani (Chandni)	Canopy over the scriptures, used as a mark of respect.

## 6.1 Glossary of terms

Chauri (Chaur)	Symbol of the authority of the Guru Granth Sahib. Fan waved over scriptures, made of yak hairs or nylon. It should not be called a 'fly whisk'.
Dasam	Granth Collection of compositions, some of which are attributed to the tenth Sikh Guru, compiled some years after his death.
Giani	A person learned in the Sikh scriptures.
Granthi	Reader of the Guru Granth Sahib, who officiates at ceremonies.
Gurbani (Bani, Vani)	Divine word revealed by the Gurus. The Shabads contained in the Guru Granth Sahib.
Gurdwara (Gurudwara)	Sikh place of worship. Literally the 'doorway to the Guru'.
Gurmat	The Guru's guidance.
Gurmukh	One who lives by the Guru's teaching.
Gurmukhi	From the Guru's mouth. Name given to the script in which the scriptures and the Punjabi language are written.
Gurpurb (Gurpurab)	A Guru's anniversary (birth or death). Also used for other anniversaries, eg, of the installation of the Adi Granth, 1604 CE.
Guru	Teacher. In Sikhism, the title of Guru is reserved for the ten human Gurus and the Guru Granth Sahib.
Guru Arjan	The fifth Guru who was the first Sikh martyr (1563-1606).
Guru Gobind Singh Guru Govind Singh	(Original name: Guru Gobind Rai Tenth Sikh Guru. It is important to note that the title 'Guru' must be used with all the Gurus' names. Sikhs usually use further terms of respect, eg, Guru Gobind Singh Ji or Guru Nanak Dev Ji. Guru Granth Sahib Adi Granth (Granth' by itself should be avoided) Primal collection of Sikh scriptures, compiled by Guru Arjan and given its final form by Guru Gobind Singh.
Guru Har Gobind (Guru Hargobind, Guru Hargovind)	Sixth Sikh Guru.
Guru Har Krishan (Guru Harkishan, Guru Harkrishan)	Eighth Sikh Guru.
Guru Nanak	The first Guru and the founder of the Sikh faith (1469-1539).

## Glossary of terms

Guru Tegh Bahadur	The ninth Guru who was martyred for the principle of religious tolerance (1622-1675).
Haumai Egoism	The major spiritual defect.
Hukam	God's will.
Hukam Vak	Random reading taken for guidance from the Guru Granth Sahib.
Ik Onkar	There is only One God. The first phrase of the Mool Mantar. It is also used as a symbol to decorate Sikh objects.
Janamsakhi (Janam Sakhi)	Birth stories. Hagiographic life stories of a Guru, especially Guru Nanak.
Japji Sahib	A morning prayer, composed by Guru Nanak, which forms the first chapter of the Guru Granth Sahib.
Jivan Mukht (Jivan Mukht)	Enlightened while in the material body; a spiritually enlightened person, freed from worldly bonds.
Kachera	Traditional underwear/shorts. One of the five K's (see panj kakke).
Kakka	Singular of the Punjabi letter K (plural 'Kakke') See panj kakke.
Kangha Kanga	Comb worn in the hair. One of the five K's (see panj kakke).
Kara	Steel band worn on the right wrist. One of the five K's (see panj kakke).
Karah parshad (Karah Prasad)	Sanctified food distributed at Sikh ceremonies.
Kaur Princess	Name given to all Sikh females by Guru Gobind Singh (see Singh).
Kesh (Kes)	Uncut hair. One of the five K's (see panj kakke).
Khalsa	The community of the pure. The Sikh community.
Khanda	Double-edged sword used in the initiation ceremony. Also used as the emblem on the Sikh flag.
Kirat karna	Earning one's livelihood by one's own efforts.
Kirpan	Sword. One of the five K's (see panj kakke). 'Dagger' should be avoided.

## 6.1 Glossary of terms

Kirtan	Devotional singing of the compositions found in the Guru Granth Sahib.
Kirtan Sohila	A prayer said before retiring for sleep. It is also used at the cremation ceremony and when the Guru Granth Sahib is laid to rest.
Kurahit	Prohibitions, e.g. intoxicants.
Langar Guru ka	Langar Guru' s kitchen. The gurdwara dining hall and the food served in it.
Mela	Fair. Used of Sikh festivals which are not gurpurbs.
Manji (Manji Sahib)	Small platform on which the scripture is placed.
Manmukh (Munmukh)	Self-orientated (as opposed to gurmukh).
Mool Mantar (Mul Mantar)	Basic teaching; essential teaching. The basic statement of belief at the beginning of the Guru Granth Sahib.
Nam Simran (Nam Simaran, Naam Simran)	Meditation on the divine name, using passages of scripture.
Nankana Sahib	Birthplace of Guru Nanak. Now in Pakistan.
Nishan Sahib	Sikh flag flown at gurdwaras.
Nit nem	The recitation of specified daily prayers.
Panj kakke	The five K' s. The symbols of Sikhism worn by Sikhs.
Panj piare (Panj Pyare other forms may also be found)	The five beloved ones. Those first initiated into the Khalsa; and those who perform the rite today.
Panth	The Sikh community.
Patases (Patashas)	Sugar bubbles or crystals used to prepare Amrit.
Punjab (Panjab)	Land of five rivers. The area of India in which Sikhism originated.
Ragi	Sikh musician who sings compositions from the Guru Granth Sahib.
Rahit Sikh	Obligations, e.g. to meditate on God.
Rahit Maryada (Rehat Maryada)	Sikh Code of Disciplinary code.

Sadhsangat (Sangat)	Congregation or assembly of Sikhs.
Sewa (Seva)	Service directed at the sadhsangat and gurdwara, but also to humanity in general.
Shabad (Sabad, Shabd)	Word. Hymn from the Guru Granth Sahib; the divine word.
Sikh	Learner: Disciple. A person who believes in the ten Gurus and the Guru Granth Sahib, and who has no other religion.
Singh	Lion. Name adopted by Sikh males (see kaur).
Sis Ganj Sahib	The site of the martyrdom of Guru Tegh Bahadur (Delhi).
Vak Vaak	A random reading taken for guidance from the Guru Granth Sahib.
Vand chhakna	Sharing one's time, talents and earnings with the less fortunate.
Waheguru	Wonderful Lord. A Sikh name for God.





## Introduction

Baha'i belief is centred upon the existence of one God, alone and transcendent, unknowable in essence, beyond physical description or limitation, Creator and Lord of an infinite number of physical and spiritual worlds, and active in history through the agencies of the Holy Spirit, the Angels, the Messengers and Prophets, and the lives and deeds of pious men and women everywhere.

The pivotal principles of the Baha'i Faith are unity, peace and advancement. Unity is expressed in three inter-related ways: the unity of God, the unity of religion and the unity of humanity.

The Baha'i Faith is an independent world religion with a single tradition, having a sole focus of authority in its sacred scriptures, as revealed by its founder Baha'u'llah (1817 – 1892), and having a clearly demonstrated line of succession through Baha'u'llah's eldest son 'Abdu'l-Baha (1844 – 1921), 'Abdu'l-Baha's eldest grandson Shoghi Effendi (1897-1957), the Hands of the Cause of God (1957 – 1963) appointed by Shoghi Effendi, and the elected Universal House of Justice (1963 – present).

The sacred scriptures of the Baha'i Faith contain a complete system of theology, devotional writings, laws for individual worship and moral behaviour, teachings for the foundation of a just and peaceful society, a calendar and an administrative system combining the best elements of elected and appointed institutions.

The chief goal of the Baha'i Faith is world peace. This is embodied in a whole range of related teachings such as: the equality of men and women, the abolition of all forms of prejudice, the abolition of extremes of poverty and wealth, the establishment of a sovereign world government, the promotion of a universal auxiliary language and the implementation of universal compulsory education founded on and engendering spirituality and morality.

Baha'u'llah teaches that God has revealed, and will continue to reveal, His message to humanity progressively over the ages, through a succession of great messengers. Their essential spiritual teachings are always the same, having been given out according to the conditions of the age and the capacity of the human race to grasp them. This is partly what motivates Baha'is to work in a spirit of friendship and concord with the followers of other religions, in their striving for a peaceful world.

## Working Group Report: The Baha'i Faith

### Part 1

An agreed syllabus which introduces the Baha'i Faith for the first time at Key Stage 1 might draw upon the following.

#### God and Creation

##### God

- There is One God.
- God has a special love for the human race.

##### Creation

- God Created the World and everything in it.
- God shows love through beauty and variety of creation and through the sending of Messengers to all parts of the world.

##### The Human Race

- Humans should love God and obey His Messengers.
- Humans should try to see the qualities of God in everyone.

#### History and Revelation

##### Messengers

- God has sent many Messengers to tell the human race about God.
- God loves all these Messengers.

##### Baha'u'llah

- Baha'u'llah is the messenger who founded the Baha'i Faith.
- Stories of Baha'u'llah such as: the dream of his Father, the appearance of the Maid of Heaven, His love of nature and wish to see it while in prison.

##### 'Abdu'l-Baha

- 'Abdu'l-Baha as the eldest son of Baha'u'llah.
- Stories of 'Abdu'l-Baha such as: His kindness, His love of all the different people of the world.

## **Prayers and Readings**

- Baha'u'llah has revealed many beautiful prayers and passages for Baha'is to read every day, such as the Healing Prayer, The Hidden Words.
- Abdu'l-Baha has revealed many beautiful prayers for Baha'is to read such as: "O God, guide me..."

## **Baha'i Life**

### **Good Character**

- Baha'u'llah and 'Abdu'l-Baha teach that people should be kind, loving, helpful and courteous to everyone.

### **Worship**

- Daily prayer
- Daily reading of the writings of Baha'u'llah

### **Holy Days**

- The celebration of the Baha'i New Year – Naw Ruz – on 21st March.
- The celebration of Baha'u'llah's birthday on 12th November.

### **The World**

#### **Unity**

- Baha'u'llah teaches that the Earth is one country and mankind its citizens.
- We are the leaves of one tree, the waves of one sea, the flowers of one garden.
- Everyone is equal, no matter who they are.

#### **Peace**

- We must never fight with each other.
- We must sort out our problems by discussing them together.
- We must obey rules and laws which are made for everyone's benefit.
- We must love, obey and respect our parents and teachers.

#### **Advancement**

- We should try to improve in every way, a little each day.
- We should try to make the world a better place.

# Working Group Report: The Baha'i Faith

## Part 2

An agreed syllabus which introduces the Baha'i Faith for the first time at Key Stage 2, 3 or 4 might draw upon the following.

### God and Creation

#### God

- Single, alone, without partners or parts, cannot be contained in physical form.
- Unknowable in essence.
- Known through attributes demonstrated by Messengers and in Creation.

#### Creation

- God has created an infinite number of spiritual and physical worlds.
- God has created angels and other spiritual beings to do God's bidding in all these worlds.

#### The Human Race

- God has created humans to know and to love God.
- Humans have an eternal soul which progresses eternally through all the spiritual worlds towards God.
- Humans must develop their spiritual qualities in this life to prepare themselves for life in the worlds beyond.
- Creation is for human benefit but they have responsibility for the well-being of the Earth.

### History and Revelation

#### Messengers

- The Messengers of God who have brought the great religions of the world are of the same station.
- Their spiritual teachings are the same in essence.
- The messages they bring are revealed progressively over time according to developing human capacity.

#### The Bab

- Forerunner of Baha'u'llah and a Messenger of God in His own right.
- Stories of His declaration, His prophecies of the Promised One, and His martyrdom.

## **Baha'u'llah**

- The significance of His various titles and the purpose of His Coming.
- Stories of His noble lineage, His work with the poor, His following of the Bab, the onset of revelation, His forty years of suffering, His imprisonment and banishment, His exile to Israel and His burial there.

## **'Abdu'l-Baha**

- The significance of His title "Servant of Baha'u'llah".
- The Exemplar of Baha'i Life.
- Stories of His journeys to the West – UK, Europe and North America.

## **Baha'i Scripture**

- Baha'u'llah's Tablets to the Kings and Rulers of the Earth, including Queen Victoria.
- Baha'u'llah's Kitab-i-Aqdas (the most Holy Book) His Book of Laws.
- The many prayers revealed by Baha'u'llah and Abdu'l-Baha.

## **Baha'i Life**

### **Good Character**

- The importance of acquiring and practising virtues and spiritual qualities such as; chastity, humility, moderation, friendliness, generosity, honesty, sacrifice, service, happiness, radiance, steadfastness, thankfulness and wisdom.

### **Worship**

- Daily obligatory prayers
- Praying morning and evening.
- Reading Baha'i Scripture every morning and evening.
- Work in the spirit of service to others as worship.

### **Baha'i Calendar**

- Solar calendar of 19 months each of 19 days.
- The Nineteen Day Feast.
- The Nine Holy Days of the Baha'i Year, on which work is suspended.

## Working Group Report: The Baha'i Faith

### Laws

- Marriage Laws.
- Burial Laws.
- Fasting for one Baha'i month per year.
- Giving to the Baha'i Fund.
- Obedience to Baha'i institutions.
- Abstention from backbiting.
- Abstention from sex outside monogamous marriage.
- Abstention from alcohol or drugs.
- Abstention from involvement in party politics.
- Abstention from begging and gambling.
- Abstention from voluntary military service.
- Abrogation of priesthood and monasticism.

### Baha'i Administration

- The principle of consultation.
- The elected institutions; the Local Spiritual Assembly, the National Spiritual Assembly and the Universal House of Justice.
- The nature of Baha'i elections and conventions.

### The World

#### Unity

- Teachings that reflect the principle of the unity of the human race and the notion of planetary loyalty.
- The abolition of all forms of prejudice, especially racial.
- The equality of men and women.
- The harmony of science and religion.
- Co-operation of the world's religions.

### **Peace**

- Teachings that direct humanity toward the establishment of world peace, the first stage of which is the abolition of warfare.
- A sovereign world government, parliament and tribunal.
- A world system of currency, weights and measures.
- A universal auxiliary language.
- Abolition of extremes of poverty and wealth.
- Protection of minorities.
- Protection of the environment.

### **Advancement**

- Teachings that direct humanity toward an ever-advancing civilisation.
- Universal compulsory education.
- Education based on spiritual and moral principles.
- Spiritual solutions to economic problems.
- Independent investigation of the truth.



## Working Group Report: The Baha'i Faith

### Part 3

An agreed syllabus which has already included material from the Baha'i Faith (Part 2) might draw upon the following at Key Stages 3 and 4 or at Post-16:

#### God and Creation

##### God

- God's covenants with His messengers.
- God's covenants with humanity.

##### Creation

- The nature of Heaven and Hell in all the worlds of God.
- The notion of good and evil.
- The worlds of God and their creatures.

##### The Human Race

- The meaning and implication of obedience to God's covenants.
- Disobedience and covenant-breaking.
- Covenant-breakers in the history of religion.
- Sanctions for those who disobey or break the covenant.

#### History and Revelation

##### Messengers

- The nature and process of revelation.
- The Baha'i view of other religions, their founders and scriptures.

##### The Bab

- The impact of his mission on 19th century Persia.
- Stories of the Letters of the Living, especially Mulla Husayn, Tahireh and Quddus.

##### Baha'u'llah

- His fulfilment of prophecy.
- Baha'u'llah's own prophecies.
- Stories of His retreat to Sulaymaniyyih, being in the throes of revelation, the tragic loss of his son Mizra Mihdi. His last years and the visits to Haifa and Mount Carmel.

## **'Abdu'l-Baha**

- The meaning and significance of His other titles.
- His public addresses in London, Paris, New York and elsewhere.

## **Shoghi Effendi**

- Relationship to and with 'Abdu'l-Baha.
- His choice as Guardian and successor to 'Abdu'l-Baha.
- Stories of his early life, His study of English at Oxford, His work and achievements as Guardian, His death and burial in London.

## **Baha'i Scripture**

- Baha'u'llah's Kitab-i-Iqan (Book of Certitude).
- His explanation of the unity of the religions.
- Baha'u'llah's Kitab-i-Ahd (Book of the Covenant), His Will and Testament

## **Baha'i Life**

### **Baha'i Holy Places**

- The shrines of the Bab and Baha'u'llah.
- The houses of the Bab and Baha'u'llah.

### **Pilgrimage**

- Pilgrimage as it has been from the time of Baha'u'llah to Shoghi Effendi.
- Pilgrimage today.

### **Houses of Worship**

- Their architecture, nature and purpose.
- The actual Houses of Worship in each continent.

### **Baha'i Administration**

- The appointed institutions: the Hands of the Cause, the Counsellors, the Auxiliary Board Members and their Assistants.

### **Individual Obligations**

- To teach the Faith.
- To deepen, or study the Faith.
- To be usefully occupied.
- To pay Huquq'u'llah, the Right of God.

**The World****The Baha'i Contribution**

- Work with UN and its agencies.
- Setting up and running schools, radio stations, agricultural and health promotion projects in the developing world.
- Work with women's organisations.
- Work with inter-faith organisations.

**The World's Reaction**

- Enemies and opposition.
- Persecution and martyrdom.
- Admirers and supporters such as Leo Tolstoy, Helen Keller, the British Parliament, the European Parliament, the US Congress, the Brazilian Chamber of Deputies, UN Commission on Human Rights.

## Part 4

An agreed syllabus which has already included material from the Baha'i Faith (Part 3) might draw upon the following at Key Stages 3 and 4 or at Post-16:

### God and Creation

#### God

- The attributes and titles of God.
- The evidence for the existence of God.

#### Creation

- As the expression of God's attributes.
- Its interdependent nature.

#### The Human Race

- The mystery of faith.
- The mystery of sacrifice.
- The mystery of suffering.
- The mystery and power of prayer.

### History and Revelation

#### History

- Stories of prominent early Baha'is, such as Martha Root, May Maxwell, Lua Getsinger, Mirza Abul Fadl, Mishqin Qalam, Dr. John Esslemont.
- The early history of the Baha'i Faith in the UK.
- The interest shown in the Baha'i Faith by orientalist such as Edward Granville Browne.

#### Baha'i Scripture

- The Tablets of Baha'u'llah, such as The Tablet of Carmel, The Tablet of Wisdom, 'Abdu'l-Baha's Tablets of the Divine Plan, the blue-print for the spreading of Baha'i teachings.
- 'Abdu'l-Baha's Will and Testament.
- The Writings and Letters of Shoghi Effendi.

## Working Group Report: The Baha'i Faith

### **Baha'i Life**

#### **Baha'i Holy Places**

- The history of their growth.
- The development of the Arc on Mount Carmel and the Functions of the various institutions.

#### **The Universal House of Justice**

- Its origin and how it functions.
- Its station and infallibility
- Its messages and pronouncements.

#### **The World Congresses**

- London 1963.
- New York 1992.

#### **Baha'i Community Life**

- How Baha'i communities function.
- The role of the Local Spiritual Assembly.
- Dealing with the education of Baha'i children.
- Dealing with problems such as divorce, immorality, disputes etc.

### **The World**

#### **Unity**

- The process of the globalisation of the human race and how the Baha'i Faith has grown in parallel with it.
- How Baha'is cultivate global awareness.
- The Baha'i response to issues such as the environment, racism, family breakdown etc.

#### **Peace**

- The Baha'i response to war, aggression, crime and violence.
- The Baha'i response to mental and physical health.
- The Baha'i response to moral issues such as abortion, euthanasia, genetic engineering etc.
- The Baha'i response to party politics, human rights, protest and demonstrations.

#### **Advancement**

- The role of Baha'i scholars and academics.
- The role of the Arts and Crafts.
- The Baha'i Community as a model for future human society.

## The Baha'i Faith Glossary

As the Founder of the Baha'i Faith and the other Central Figures were born in Persia, and as the universal cultural language of the Middle East was Arabic, the Baha'i sacred scriptures were revealed in Persian and Arabic. Some of the names and titles below are of Persian or Arabic origin.

(Most references adapted from "A Basic Baha'i Dictionary". ed: Wendi Momen, George Ronald, 1989)

Term	Explanation
'Abdu'l-Baha	Eldest son of Baha'u'llah and His successor (1844-1921). Knighted by King George V. The perfect exemplar of the Baha'i way of life.
Abha Kingdom	The 'next world', the spiritual realm beyond the grave into which the soul passes after death.
Administrative Order, Baha'i	The structure of Baha'i institutions, both elected and appointed, as set out in the Baha'i writings.
Ahmad, Tablet of	a long prayer of Baha'u'llah specially revealed to one of the Baha'is and often recited in times of difficulty.
Akka	The city on the coast of Israel where Baha'u'llah was imprisoned by the Ottoman Turkish authorities from 1868-70 and where He was kept under house arrest from 1870-77.
Ali Muhammad, Siyyid	The actual name of the Bab.
Amanuensis	A secretary. In Baha'i terms, the person who wrote down the words of revelation as they were spoken by Baha'u'llah and the Bab.
Arc, the	The section of a circle on Mount Carmel in Haifa, Israel, where the buildings of the Baha'i World Centre are erected.
Auxiliary Board	Appointed individuals who assist in either protecting the Baha'i community from external attacks or internal problems, or in promoting the teaching of the Faith.
Ayyam-i-Ha	The Intercalary Days, falling on the last four days of February, five in a leap year, before the last month of the Baha'i year, and given over to preparation for the annual fast, hospitality, feasting and gift giving.

Bab, the	The Gate. Title assumed by Siyyid Ali Muhammad (1819-1850) the Forerunner of Baha'u'llah and Prophet-Founder of the Babi Faith.
Babi	A follower of the Bab.
Backbiting	Saying mean or spiteful things about a person behind their back. Forbidden by Baha'u'llah in His book of laws.
Baha'i Era	The period of the Baha'i dispensation, beginning with the Declaration of the Bab on 23rd May 1844, and ending with the appearance of a new Manifestation of God at some date at least 1,000 years in the future.
Baha'i	A follower of Baha'u'llah.
Baha'u'llah	The Glory of God. Title of Mirza Husayn-Ali (1817-1892). Prophet –Founder of the Baha'i Faith and the Manifestation of God for this Day.
Breakwell, Thomas	The first Baha'i Englishman, died 1902.
Browne, Edward G.	A Cambridge orientalist (1862-1926) who studied and wrote about the Babi and Baha'i Faiths and who met Baha'u'llah in 1890 in a residence outside Haifa.
Calendar, Baha'i	A solar calendar of nineteen months, each of nineteen days with four intercalary days (five in a leap year) preceding the nineteenth month. It begins in 1844 and New Year's Day (Naw Ruz) falls on the Spring Equinox, usually 21st March. The Baha'i day begins and ends at sunset.
Carmel, Mount	The mountain spoken of by Isaiah as the "mountain of the Lord". Site of the Baha'i World Centre, including several Baha'i Holy Places such as the Shrine of the Bab. Also the location of the Baha'i world administrative institutions.
Centre of the Covenant	One of the titles of 'Abdu'l-Baha.
Concourse on High	The gathering of the Prophets and holy souls in the next world or spiritual realm.

Consultation	A form of discussion between individuals and within groups. It is the method by which Baha'is make decisions within their administrative bodies. According to Baha'i writings, it requires the "...subjugation of all egotism and unruly passions, the cultivation of frankness and freedom of thought as well as courtesy, openness of mind, and wholehearted acquiescence in a majority decision."
Continental Board of Counsellors	An institution created in 1968 by the Universal House of Justice as a means of developing "the institution of the Hands of the Cause with a view to extension into the future of its appointed functions of protection and propagation."
Convention	A gathering of delegates for the purpose of electing an administrative body or for electing delegates who will in turn elect that body. Conventions are held at regional, national and international levels.
Covenant	Binding agreement between a Messenger of God and His followers that they will accept and follow the coming Manifestation who will be the reappearance of His reality. Also Baha'u'llah's covenant with Baha'is that they should accept 'Abdu'l-Baha after Baha'u'llah's passing.
Covenant-breaker	One who publicly denies the line of succession (i.e. Baha'u'llah, 'Abdu'l-Baha, Shoghi Effendi, the Universal House of Justice) or who actively works to undermine the Covenant. It is forbidden for Baha'is to associate with Covenant-breakers.
Declaration	A statement of belief made by one who wishes to become a Baha'i.
Deepening	The study of the Baha'i Faith in all its aspects.
Esslemont, Dr. J. E.	A Scotsman who became a Baha'i in 1914 and who wrote one of the most widely used introductory books on the Baha'i Faith; "Baha'u'llah and the New Era". He was named a Hand of the Cause after his death in 1925.
Fast, the	This takes place every year in the last month of the Baha'i year from 2nd-20th March and involves abstinence from food and drink between sunrise and sunset. It is a period of meditation, prayer and spiritual renewal.



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Feast, Nineteen Day	The principal gathering of Baha'is of a particular locality. The Nineteen day feast is, ideally, held on the first day of every Baha'i month and brings together the members of the Baha'i community for three clearly defined purposes: devotion and worship, administration and consultation, and fellowship and hospitality. Attendance is not obligatory but considered important and generally only Baha'is are permitted to attend.
Fireside	A meeting held in one's home for the purpose of teaching the Baha'i Faith.
Fund, the	The monies contributed by the Baha'is to the different institutions of the Faith for the express purpose of promoting the interests of the Cause throughout that locality or country. Baha'is contribute whatever they feel they can and in secret, and only Baha'is may contribute.
Guardian	'Abdu'l-Baha appointed His eldest grandson, Shoghi Effendi to be Guardian of the Baha'i Faith in His Will and Testament. Shoghi Effendi served in this capacity from 1921, following the passing of 'Abdu'l-Baha, to his own death in 1957. The Guardian was sole interpreter of the Baha'i scriptures and guided the Baha'is in the spread and development of the Baha'i Faith throughout the world. His voluminous writings constitute an invaluable source of guidance for present and future generations.
Haifa	City by which Baha'u'llah was first brought to Israel as a prisoner in 1868, which He visited three times in later life and where he revealed the instructions for the establishment of the World Centre of the Baha'i Faith.
Hands the Cause of God	Individuals appointed first by Baha'u'llah, then 'Abdu'l-Baha and later by Shoghi Effendi, who were charged with the specific duties of protecting and propagating the Faith. Shoghi Effendi referred to them as the "Chief Stewards of Baha'u'llah's embryonic World Commonwealth".
Haziratu'l-Quds	The Sacred Fold. The "official and distinctive title" of the headquarters of Baha'i administrative activity, whether on a local or national level. The national Haziratu'l-Quds is the seat of the National Spiritual Assembly in each country.
Hidden Words of Baha'u'llah, the	A collection of short, verse-like passages revealed by Baha'u'llah in Baghdad in 1858, some in Arabic and some in Persian, concerning such subjects as the relationship between God and humanity.

Holy Days, Baha'i	Nine days in the Baha'i calendar when work is to be suspended. They are the births, declarations and deaths of the Bab and Baha'u'llah, the Baha'i New Year and two further days associated with Baha'u'llah's declaration.
Holy Land	The land of Israel, holy to four religions, including the Baha'i Faith.
Huquq'u'llah (The Right of God)	A spiritual obligation in the form of a monetary payment instituted by Baha'u'llah in the Kitab-i-Aqdas, by which 19% of a Baha'is capital or possessions after deduction of expenses, and excluding such things as their residence, should be given to the Universal House of Justice.
Husayn-Aliy-i-Nuri, Mirza	The actual name of Baha'u'llah.
Kings, Tablets to the	Letters written from 1868-1870 by Baha'u'llah to the various kings and rulers of the time, including Queen Victoria, proclaiming His advent and instructing them on how to achieve the Most Great Peace.
Kitab-i-Ahd	Book of My Covenant. Baha'u'llah's Will and Testament, written entirely in His own hand and designating 'Abdu'l-Baha as Baha'u'llah's successor and the one to whom all should turn after Baha'u'llah's death.
Kitab-i-Aqdas	Most Holy Book. Baha'u'llah's book of laws, revealed in Akka in 1873, which He commanded to be implemented gradually with tact and wisdom, as some of its provisions clearly point to a future society very different from that of today.
Kitab-i-Iqan	Book of Certitude. Volume revealed by Baha'u'llah in Bhagdad two years before His declaration. Revealed in two days and two nights, it proclaims the oneness of God and the unity of His Manifestations.
Knight of Baha'u'llah	Title first given by Shoghi Effendi to those Baha'is who arose from 1953 onwards to open new territories to the Faith.
Letters of the Living	The first eighteen followers of the Bab who independently searched for and found the Bab and became believers in His revelation.
Local Spiritual Assembly	The local administrative body of the Baha'i community. The nine members are directly elected from among the body of the believers in a community every Ridvan and serve for one year.

Manifestation of God	The great Prophets of God, His chosen Messengers, who appear in each age. They are not incarnations of God but perfect mirrors of His attributes. Baha'u'llah is the most recent, though not the last.
Martyr	Originally, in both English and Arabic, witness: one who bears witness to a belief by submitting to death rather than renouncing their faith. There were many thousands of martyrs in the time of the Bab, and Baha'is are still put to death today for refusing to recant.
Mashriqu'l-Adhkar	Dawning-place of the praise of God. The Baha'i House of Worship or Temple and the dependencies clustered around. Also refers to any building or room reserved for devotion and the devotional meetings themselves.
Most Great Prison, the	Baha'u'llah's designation for the prison at Akka where He was kept from 1868 to 1870.
National Spiritual Assembly	The national administrative body of the Baha'i Faith, composed of nine members elected annually from among all adult Baha'is in a country.
Naw Ruz	New Day. The Baha'i New Year. It occurs on the Spring Equinox, usually 21st March. This Festival marks the end of the Fast and is a joyous time of celebration. It is one of the nine Baha'i Holy Days on which work is to be suspended.
Peace, world	A fundamental principle of Baha'i social teaching, the achievement of which is the primary mission of the Baha'i Faith.
Pilgrimage	A journey made to a Shrine or Holy Place. At the present time Baha'i pilgrimage consists of visiting the shrines of the Bab and Baha'u'llah in and around Haifa, Israel.
Pioneer	Any believer who arises and leaves their home to journey to, and live in, another county or area for the purpose of teaching the Baha'i Faith.
Plans, teaching	Organised campaigns of a local, national or international scope, in which Baha'is are encouraged to take the Baha'i message to particular countries, territories or peoples. All such plans are based on 'Abdu'l-Baha's "Tablets of the Divine Plan".

Proclamation	Term used to describe the initial presentation of the Baha'i teachings to those unfamiliar with them. This may take a number of forms, e.g.: public meetings or talks, advertising, exhibitions, stalls at fairs, or presenting books to dignitaries, libraries and educational institutions.
Progressive Revelation	The concept that Divine Revelation is not final, but continuing, progressively unfolded in each age according to human capacity, but promoting further developments toward the next stage centuries hence.
Ridvan	The twelve-day Festival commemorating Baha'u'llah's Declaration of His Mission to His companions, and celebrated annually from 21st April to 2nd May. Elections of Baha'i administrative institutions also take place during this period.
Rosenberg, Ethel Jenner	First Baha'i Englishwoman (1858-1930). Becoming a Baha'i in 1899, she later served on the first National Spiritual Assembly of the British Isles from 1923. She is buried in the Gap Road Cemetery in the London Borough of Merton.
Shoghi Effendi	The Guardian of the Baha'i Faith. Born in 1897, he was the eldest grandson of 'Abdu'l-Baha. He was studying English as an undergraduate at Balliol College, Oxford, when he was informed of his grandfather's passing and that he was to be the successor as Head of the Baha'i Faith. He passed away in 1957 while visiting London and is buried in the New Southgate Cemetery
Siyah Chal	The Black Pit. The subterranean dungeon in Tehran where Baha'u'llah was first imprisoned in 1852 as a prominent follower of the Bab. It was here that Baha'u'llah received His divine revelation when the Holy Spirit appeared to Him in the form of a Maiden of Heaven.
Tablet	Divinely revealed scripture. Used in the title of certain Writings revealed by Baha'u'llah and 'Abdu'l-Baha.
Teaching	Sharing the Baha'i message with others. This is an obligation placed on Baha'is by Baha'u'llah but must be carried out with kindness, dignity and good will.

Universal Auxiliary Language	The establishment of an international language to be taught in all the schools of the world, in addition to the native tongue, is ordained by Baha'u'llah in the Kitab-i-Aqdas. Although learning Esperanto was encouraged by Shoghi Effendi, no one candidate has been specified by Baha'i Writings, as the choice is to be made by international agreement.
Universal House of Justice	Supreme administrative body of the Baha'i Faith, ordained by Baha'u'llah in the Kitab-i-Aqdas. With its seat on Mount Carmel, Haifa, Israel, it is elected every five years by the members of all the world's National Spiritual Assemblies. It is infallible and is the ultimate authority on any matter not expressly recorded in the Baha'i Writings.

## Introduction

Humanism is a major ethical non-theistic tradition. Humanists hope that the average 16 year-old school leaver will be able to describe in broad terms what Humanists believe, how Humanism has developed, and to know something of the works of Humanist figures in several areas of life and how they were inspired and motivated by there Humanism. They should also be aware of Humanist ceremonies and their nature. Knowledge and awareness should be gathered over all Key Stages, and children's curiosity about people's beliefs in general be met openly and in a sensitive and balanced manner. By Key Stage 2 all children should know that many people base their lives on values which do not depend upon a belief in God, or in a revelation. By Key Stage 3 the existence of Humanism as a living stance should be established and by Key Stage 4 the presence and involvement of Humanism in the life of society should be more extensively understood.

## Beliefs

Humanists hold a coherent view of the Universe which does not depend on a belief in God or gods.

Humanists believe that the Human species has evolved through natural processes over millions of years, as have all other forms of life.

Humanists believe that all people have a capacity and a need to grow and to care, and can find fulfilment through developing and using these capacities.

Humanists believe that people are responsible to themselves and to each other for sustaining and improving the quality of life on this planet.

Humanists believe that morality is based on knowledge and on personal and social experience, not revealed by some higher authority. An ethical and moral attitude is basic to Humanism.

Humanists believe that understanding arises and advances through joint human endeavour, through experiment and observation, and through free, untrammelled enquiry and discussion.

Humanists value the worth of each individual. They believe that our common humanity and our shared values should be stressed and that divisions of race, nation, gender or belief should not be allowed to separate us.

**Development**

Humanism has its historical roots 2500 years ago, when Greek thinkers first formulated the idea that humankind alone is responsible for its own welfare and development.

These Greek ideas were revived in the Renaissance and developed during the 18th century Enlightenment.

The 18th/19th century discovery of the geological time scale made possible Darwin's Theory of Evolution. This opened the way to a coherent view of how natural processes led to the development of the human species.

Modern Humanism has evolved further during the 20th century. Humanism is promoted, and Humanists are supported, by many national and international organisations. In this country the principal national agency for Humanism is the British Humanist Association, and there are many local Humanist groups and societies.

**Activities and ceremonies**

Humanists meet to share ideas and experiences, to deepen their knowledge and understanding of life's mysteries and complexities, and to help and draw inspiration from each other. They do not meet to pray or worship.

Many Humanists work voluntarily with people of other persuasions, or with fellow Humanists, to help relieve distress and suffering. They also run their own agencies, such as the Humanist Housing Association.

Humanists actively promote well-being at the personal, pastoral, social and global levels, and are particularly active in supporting the work of United Nations agencies.

Humanist ceremonies are arranged for baby namings, weddings and funerals. They are personal and appropriate to the wishes, beliefs and commitments of those most closely involved.

**Some key figures**

Many people have contributed to the development of modern Humanism or have promoted and supported Humanist values. They include:

**Greek and Roman Historical Origins**

Protagoras, Democritus, Epicurus; Lucretius, Cicero

**The Enlightenment**

Diderot, Voltaire

### **Utilitarianism**

Jeremy Bentham, John Stuart Mill

### **The Science of Evolution**

Charles Darwin, Thomas Huxley

### **Other Scientists**

Marie and Pierre Curie

Albert Einstein

### **Founders of United Nations Agencies**

Julian Huxley (UNESCO)

John Boyd-Orr (FAO)

Brock Chisholm (WHO)

### **Peace and Human Rights**

Bertrand and Dora Russell

Fenner Brockway

Simone de Beauvoir

Mary Wollstonecraft

Jawaharial Nehru

### **The Arts**

Percy Bysshe Shelley

Marian Evans ('George Eliot')

Thomas Hardy

E.M. Forster

Virginia Woolf

Gene Roddenberry

My country is the world, and my religion is to do good. [Thomas Paine]

British Humanist Association February 1993



6.2

Working Group Report: Humanism

Humanism Glossary

Humanism is a major ethical non-theistic tradition. This glossary was provided by the British Humanist Association. It is largely drawn from the Glossary of Terms produced by the Secondary Examinations Council and the Religious Education Council.

Term	Explanation
Agnosticism	<p>Open-mindedness or genuine doubt as to the truth of claims made for the reality or existence of God or any supernatural domain. (1)</p> <p>The word <b>Agnostic</b> was coined by Thomas Huxley in 1869 from “a” (“without”) and “gnostic” (“good at knowing”). Its meaning is, therefore, “without knowledge.” (5)</p> <ol style="list-style-type: none"><li>1. Belief or assertion that God or gods lack convincing evidence and arguments;</li><li>2. Denial of God. (1)</li></ol>
Atheism	<p>The word is formed from “a” (“without”) and “theist” (“a believer in a god or gods). (5)</p>
Ethics	<p>The moral rules and principles that ought to govern human conduct: they may be formulated by different religions or independently.</p> <p>The British Humanist Association was formed from The Ethical Union. It is a member of the International Humanist and Ethical Union. It has close links with the South Place Ethical Society based in Conway Hall, London. (5)</p>
Faith	<ol style="list-style-type: none"><li>1. A fundamental life stance, usually associated with a belief in God.</li><li>2. Often used as synonymous for a religion.</li><li>3. The act of trust that holds a person in being, by relationship with God, gods or another person. (1)</li></ol>

Humanism	<p>A naturalistic life stance, which focuses on the capacity of human beings to understand, to sympathise and to feel responsible. Not accepting any supernatural Power or Creator, Humanists look to human effort to solve the problems of this world. (1)</p> <p>Humanism is a view of life – and a way of life. It is for those people who base their interpretation of existence on the evidence of the natural world and its evolution, and not on belief in a supernatural power. This is why it is called a naturalistic life stance. (4)</p>
Life stance	<p>The style and content of an individual's (or a community's) relationship with that which is most ultimate in their lives: the consequences for life that flow from this. The term encompasses both theistic and non-theistic positions without favouring one more than the other.</p> <p>Christianity and Islam are theistic life stances, for example, while Buddhism and Humanism are non-theistic life stances. (5)</p>
Naturalistic	<p>A world-view that focuses on natural causes and processes as the only source of purpose and meaning in life, thus, for some, evolution provides a human account of existence which makes any notion of divine purpose superfluous. (1)</p> <p>Humanism is founded on a naturalistic world view, rather than a supernatural, or superpurposive, view.</p>
Religion	<ol style="list-style-type: none"> <li>1. The spiritual aspect of human experience.</li> <li>2. A way of life based on a set of beliefs and practices with one or more of the following dimensions: mythical, doctrinal, ethical, ritual, social, experimental, symbolic. (1)</li> </ol> <p>“Religion is the state of being grasped by an ultimate concern, a concern which qualifies all other concerns as preliminary and which itself contains the answer to the question of the meaning of our life. Therefore this concern is unconditionally serious.” (6)</p>

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Science	<ol style="list-style-type: none"> <li>1. The enterprise of creating and organising human knowledge about the cosmos, the natural world and humanity itself, so as to form rationally-based systems of thought.</li> <li>2. The application of such systems to generate further knowledge and to benefit humanity. (1)</li> </ol>
Secular	<p>This word can be used in two different ways:</p> <ol style="list-style-type: none"> <li>1. Excluding and rejecting religion.</li> <li>2. Including all religions and alternative life stances on an equal footing (as with the Constitution of the Republic of India.) (1)</li> </ol>
Spiritual	<ol style="list-style-type: none"> <li>1. The highest expression and activity of the human person deriving from whatever source.</li> <li>2. Sometimes used more selectively to refer only to what relates explicitly to God. (1)</li> </ol> <p>“The potential for spiritual development is open to everyone and is not confined to the development of religious beliefs or conversion to a particular faith.” (2)</p>
Spirituality	<p>“Spirituality refers to the inner nature of human beings often expressed in the search for meaning and purpose in life; the sense of personal value and values: reflections on the challenges life brings; and a sense of mystery and awe at the universe.” (3)</p>
Supernatural	<ol style="list-style-type: none"> <li>1. “Other-worldly” reality radically different from ordinary experience;</li> <li>2. Source of creative energy from above or beyond the world, that may transform existence as we know it;</li> <li>3. Hidden or occult power(s). (1)</li> </ol> <p>See also <b>Naturalistic</b></p>
Ultimate questions	<p>Highest or deepest, or most searching and far-reaching, questions of meaning in life and death. (1)</p> <p>Religious Education is concerned with responses to Ultimate Questions. Many of the responses to these questions are theistic (e.g. Christianity, Islam). Others are non-theistic (e.g. Buddhism, Jainism, Humanism).</p>

- (1) *Definitions taken from “GCSE: A GLOSSARY OF TERMS”  
Secondary Examination Council in collaboration with Religious Education Council of  
England and Wales (1986)*
- (2) *“SPIRITUAL AND MORAL DEVELOPMENT – A DISCUSSION PAPER”: National Curriculum  
Council (1993)*
- (3) *“A RELIGIOUS EDUCATION SYLLABUS FOR INDEPENDENT SCHOOLS”:  
Independent Schools Joint Council (1994)*
- (4) *The “HUMANIST DIPPER” Booklet (BHA 1991)*
- (5) *Comments supplied by British Humanist Association Education Committee.*
- (6) *From “A DEFINITION OF RELIGION” by Rev. Peter Longley, ILEA RE Agreed Syllabus 1984*





**Buddhism**



**Christianity**



**Hinduism**



**Islam**



**Judaism**



**Sikhism**



**Baha'i**



**Humanism**

